

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

JACKSON, MISS., April 30, 1925

NEW SERIES
VOLUME XXVII, No. 18

The Interdenominational Sunday School Convention will be held at Biloxi, April 28-30.

The meeting in First Church, Shreveport, lasted three weeks and 186 were added to the church. Dr. Dodd was assisted by Dr. R. G. Lee of New Orleans.

Dr. Ben Cox, pastor of Central Church, Memphis, recently returned from a vacation spent at Hot Springs, and was soon afterward stricken with pneumonia.

Dr. E. Y. Mullins returned to his office after three weeks and three days in the hospital. He is gaining strength and expects to attend the Convention in Memphis.

Brother T. R. Paden of Graham, Texas, has been out of Mississippi long enough. Some churches in our state where he served so acceptably should bring him home.

Recently Rev. H. A. Seymour, a Methodist preacher who has been doing a fine work at Pearl River Lumber Company's Camp, joined the Baptist church at Canton and was baptized in the afternoon and licensed to preach at night.

An unsuccessful effort was made recently to assassinate the king of Bulgaria. A guard was killed and later during his funeral the church was wrecked by an explosion and nearly 200 people killed.

The First Church of Gulfport has released Dr. W. A. McComb for a few months from his pastorate that he may assist in raising the \$200,000 for the Endowment of Mississippi Woman's College.

Pastor Tomlinson will have Brother W. M. Bostick with him in a meeting at Griffith Memorial Church, Jackson, beginning May 18th. The singing will be led by W. L. Cooper, now in Mississippi College.

How fast they fly. Twenty years of married life Dr. and Mrs. W. E. Farr of Grenada will celebrate on April 27, from 7:30 to 10:30 p. m. They have been busy years and fruitful in service. The people whom their lives have blessed will wish for them twice as many more years of happiness together. Our congratulations and our prayer for the Father's continued blessing!

In the report of the Laymen's Missionary Movement to the Southern Baptist Convention in Memphis, some very vital suggestions will be made. This report is set for Friday, May 15, 3:00 p. m., and its discussion by three or more leading laymen will prove of unusual interest to Baptist men; it is hoped that there may be a large representation from all parts of the South.

There seems to be a growing conviction that the enlarged plans of Southern Baptists can not be fully realized until we learn the art of enlisting the generous support of a greater percentage of our men. Ways and means for the accomplishment of this important task will be considered.

—J. T. Henderson, General Secretary.

It is said that American travelers spent \$400,000,000 in visiting Europe last year.

Pastor McCall will have W. H. Davis to assist him in a week's meeting at Lyon, beginning May 3.

Two negro Baptist churches in Chicago are now said to occupy buildings formerly used as Jewish synagogues or temples.

The Agriculture Department in Washington is using airplanes in some states to get information about crop conditions.

The Supreme Court of the State decided that the so called vending machines in which there was an element of chance are unlawful. Things are getting better in spots.

The Baptist of Chicago says there are 23 states in which whiskey can not be prescribed as a medicine, and adds, they are the healthiest states in the Union.

The second imperial prince of Japan will go to England for two years to study at Oxford, living with a private family. There are those who believe that the Empress is a Christian.

Baptist Memorial Hospital in Memphis is in need of Pupil Nurses for the Training School. Anyone interested write Miss Myrtle Archer, Superintendent of Nurses.

The church at Osyka has called Brother Dan H. Waters, who is finishing his work at Fort Worth Seminary. He is also an alumnus of Mississippi College. We hope he will come back to Mississippi.

Dr. Roland Q. Leavell has been called to West Point and to Picayune. He belongs to us and it is evident that the people want him to come home. He will find a fine field at either place and do splendid service.

An Italian widow, of Washington, who made \$900 last year doing laundry work for Congressmen, paid \$600 of it to the treasury of the Baptist Church of that city of which she is a member. She is greatly interested in the salvation of her people. Who can surpass this?—Ex.

Mr. D. R. Branch of Duck Hill, died suddenly at Hot Springs last week of heart trouble. He had been for many years prominent in business in his county and a useful member of his church. His wife, who was Miss Lula Wilkins, preceded him a year or more ago. The editor and other preachers had long enjoyed their friendship and often their hospitality.

Dr. Alldredge of the Sunday School Board in Nashville reports 209,676 as the number of baptisms for the past year in the Southern Baptist Convention, and a net gain in membership of 269,673. These figures are found in a daily paper, but there seems to be something wrong about them. The total membership of Southern Baptists is given as 3,763,862, and the total contributions as \$3,020,178.54. The Sunday School enrollment is 2,563,953. The value of church property is given as \$14,616,031.

On the 26th the Germans will elect a president and the question of republic or monarchy will be one of the main issues.

Catholics in France have won out by securing a pledge from the new Prime Minister that he will appoint an ambassador to the pope of Rome.

The church at Ackerman has called Brother H. G. West and he begins work with them May 1st. He served them once before and they are happy to have him back.

"Appalling situation", and "deepest regrets" are the words of the message which the bootlegger king sends back to his friends in England after he personally visited "rum row" off the American coast. Well, the worse it is for him and his, the better it becomes for decent people.

First Church, Columbus, recently ordained four new deacons: E. L. Phillips, R. E. Lee, Paul Jacob, and F. F. Parsons. Two others were elected, having been ordained elsewhere: W. C. Robins and J. D. Flournoy. Dr. J. D. Ray of Starkville preached the sermon.

The idea that many well meaning people of today have of uniting all the churches, that is denominations, into one church is just Romanism, slightly revised. The trouble with most denominations is that they have never gotten very far from Rome.

Rev. E. W. Spencer, who has been practically an invalid for several months, making his home in Jackson, passed away on the eleventh of April. He was pastor of a number of strong churches in Mississippi in years past, and was a preacher of marked ability. His son, Lee B. Spencer, is pastor at Okolona.

Rev. C. M. Thompson, Jr., pastor at Barbourville, Ky., sends \$40.00 to the Foreign Mission Board, which is the amount which would have been spent for flowers at the funeral of Mrs. M. L. Williams, had not the president of the W. M. U., in accordance with the wish of Mrs. Williams, requested that the money be given to save souls. And it was.

Last week mention was made of the serious illness of Dr. E. B. Miller of West Point. Before that paragraph reached our readers he had passed away. He was for many years pastor at Grenada and at Arkadelphia, Ark. He was also pastor at West Point, and later engaged in business there. A fuller account appears elsewhere in the Record.

Some people seem to be very skittish about a confession of faith that is to be used as a test of fellowship. Well, whether we reduce our confession of faith to writing or not, is it not a fact that we actually do use it as a test of fellowship? If we do not, then a man may be in good standing in a Baptist church while he holds to any belief under the sun. We fail to see where there is any harm in committing our beliefs to writing and letting the world know what they are.—Baptist Advance.

STRONG PROGRAM PREPARED FOR PRE-CONVENTION CONFERENCE ON EVANGELISM AT MEMPHIS, MAY 12

By Frank E. Burkhalter

For the conference on evangelism that will be held at the First Methodist Church, Memphis, one block from the Convention Auditorium, on the afternoon and evening of Tuesday, May 12, the day preceding the opening of the Southern Baptist Convention, a strong program has been provided.

The conference has been arranged by the committee on evangelism named by the 1925 Program Commission with the hope of enlisting every Baptist church in the South in giving major emphasis to soul winning and holding at least one evangelistic meeting during 1925.

Here is the program as it has been prepared, Dr. L. R. Scarborough presiding and Prof. I. E. Reynolds having the leadership of the music:

Afternoon Service

2:00 P.M.—Devotional.

2:30-3:00—Address, Dr. M. E. Dodd, Shreveport.

3:00-4:00—Prayer For Power In Soul-Winning—Southwide—Worldwide—in charge of Dr. R. Sampey, Louisville.

4:00-4:20—Address, Dr. C. E. Burts, Nashville.

4:25-4:45—Address, Dr. R. G. Lee, New Orleans. Season of Prayer for Southwide Revival.

Evening Service

7:00-7:30—Great Evangelistic Song Service in charge of Prof. I. E. Reynolds. Chorus made up of all the evangelistic singers attending Convention.

7:30-7:45—Devotional led by Dr. G. H. Crutcher, New Orleans.

7:45-8:05—Address, Dr. John E. White, Anderson, S. C.

8:10-8:30—Address, Dr. W. F. Powell, Nashville.

8:35-8:55—Address by Dr. Marshall Craig, Petersburg, Va.

9:00 to Adjournment—Resolutions concerning Southwide Campaign. Remarks by Dr. L. R. Scarborough and prayers for Southwide revival.

NATIONAL HOSPITAL DAY MAY 12, 1925

The Mississippi Baptist Hospital will hold their exercises on Monday, May 11, 1925.

Although hospitals have existed in one form or another for hundreds of years, until two years ago no one ever thought that it would be a good idea for them to get together with their communities and become better acquainted. The vast majority of the people knew nothing and cared less about hospitals, and the hospitals, running on a 24-hour 365-day year basis, had too much to do trying to take care of the sick to wonder what the public thought about them. In the year 1921, however, the National Hospital Day movement originated and that year 1,500 hospitals threw open their doors to their communities, held demonstrations of apparatus, nursing procedures, graduation exercises, and in other ways tried to show the public what they were trying to do. Last year about 3,600 hospitals held programs and this year about 5,000 will be in the movement.

The Mississippi Baptist Hospital is among the progressive institutions which are preparing an interesting program for May 11, 1925, and cordially invites every one to come and see how the sick and unfortunate are cared for. The Mississippi Baptist Hospital is preparing a most interesting leaflet telling some very interesting facts about the work of the hospital, which will be given to all visitors. There will be other souvenirs including powers, buttons, etc.

National Hospital Day is purely a "get acquainted day". There will be no donations solicited, for the Mississippi Baptist Hospital will feel well rewarded for its efforts if it wins new

friends and if it gives new people a better idea of what it is trying to do.

The public is cordially invited to visit the hospital and inspect all departments. From 2 to 5 o'clock P. M. a reception will be held at the hospital with the wives of the Trustees and the Staff Doctors in the receiving line and a committee of ladies to show the visitors over the building. A Baby Show will be held in the Power Ward under the direction of Miss Bessie Brougher. Graduating exercises will be held at the First Baptist church, May 11, 1925, from 8 P. M. to 10:30 P. M. under the auspices of the ladies Hospital Auxiliary. The Baccalaureate sermon will be preached at the Second Baptist Church on May 10, 1925, by Dr. H. M. King.

Exercises laying of corner stone of the New Nurses' Home from 5 to 5:30 o'clock. Prizes for Baby Show will be awarded from 5:30 to 6 o'clock P. M.—Music.

THAT FIRST SERMON

By E. D. Solomon

My heart was saddened as I read in a paper a few days ago that a storm had wrecked the church house where I preached my first sermon. My sainted father led out in building this house when I was a lad of ten years. He cut the timber from his land, sawed the logs in his saw mill; he and the neighbors hauled the lumber to the church site and built the house. I was baptized into the fellowship of this church. There I tried to pray my first public prayer. It was there I made such a terrible effort to preach my first sermon.

The memory of all these things come rushing back to my mind. I was quite young when I preached that sermon—even before I could talk plain! When I decided to preach everybody laughed; first, because of my youth, and, second, because of my impediment in speech. The church did not stop laughing long enough to give me license to preach. When I got to Mississippi College I was asked for my license. I had never heard of any other kind but marriage license, and I knew I did not need that kind, although I was desperately in love.

The first summer I got back home (my home was eight miles west of Senatobia, Miss.) the negroes on my father's farm gathered in the morning to get the mules for the day's work. I shall never forget nor cease to be grateful for their greeting.

They said, "Mr. Eddy, dey tell us you am gwine to preach." I said, "Yes, sure." They said, "Bless de Lord for dat."

That was the first time I heard anybody blessing the Lord because I was going to preach. I felt my great importance. They asked me to preach for them. Very solemnly they consulted together and announced that the auspicious day would be the second Sunday in July. One of the deacons of our church heard of this and took me to task because I was not going to preach my first sermon in my own church. I said, "The negroes invited me and no one else did."

After much weighing of matters, I agreed to preach the first Sunday in July in my own church. I asked the brethren not to tell many people about it. I prepared a most wonderful sermon on "What Think Ye of Christ?" I knocked the bark and leaves off the trees in my father's woods lot with my oratory, practicing on that sermon. (I have never committed oratory again.) I saw the people swaying under my eloquence. I have never seen it since.

Sunday morning rolled 'round. My father hitched up the old gray mare to the buggy. I have never known why my mother did not go. The closer I got to the church the further away from that sermon I got. When we came into sight of the church I saw a great crowd. Every man and his dog; every girl and her sweetheart, and every woman and her baby were there. They had come from everywhere to hear "the boy" preach.

The sight of this crowd took the breath out of me and filled my soul with fear. I began to feel like the young preacher who got up and said, "Brethren, before I got here no one but me and God knew what I was going to say, and now no one knows but God."

I marched in as a victim to a gallows to be executed—or rather to perform. We had a hymn. I needed no introduction. I read the scripture, my voice had a very queer sound. I never heard it sound that way before nor since. My throat was dry and my face hot, and my knees were weak. I got to my text, "What think ye of Christ?" I had seven or eight pages of notes. All I could think of was "What think ye of Christ?" I would say, "Brethren, what think ye of Christ?"

I was like the woman said her son was. She said he was wonderfully smart but his mouth would not go off. I thought of the poise and grace of my old pastor. He would put one foot behind the other and lean on the pulpit with one hand and make profuse gestures with the other. I got my foot placed all right, but missed the pulpit with my hand, and I fell sprawling on the floor. The people roared with laughter. The laughing made me mad. I bawled out, "If you don't believe it is hard to preach, you get up here and try it."

I got my mouth started, but I did not know how to stop it. I got my notes terribly mixed up. I would say to myself, "Oh Lord, help me quit this thing." I know my audiences have prayed that prayer for me many times since.

There was much confusion in the congregation; young people going in and out, as was their custom; the babies were crying, and the dogs tried to out-bark me. Finally I said, "Brethren, I am not through, but I expect I had better quit." They took no chances and rose immediately and began to file out. No one came up to speak to me—every one went out with the air of "just as I expected."

I stood there bewildered and wished I was dead. I said to myself, "They have said I was a fool for trying to preach and now I have found it out for myself. I will never make a fool of myself again." As I stood there I saw my father drive the buggy right up to the front steps. He wanted to get away as soon as possible for it was a terrible ordeal for him. I got into the buggy without looking to the right or left, dejected, discouraged and whipped.

As we drove off I heard a voice crying out, "Oh, Mr. Solomon, wait a minute!" Old Sister Ash, a good old soul, (I have heard her shout many times—you could hear her shout a mile from her home) came running up to the buggy and grabbed my arm and said, "Eddy, God bless you; you did so much better than I had thought you could do." And looking at my father, she continued, "Brother Solomon, you ought to be proud of this boy; he is going to call many sinners to repentance." Then she let out one of her "hallelujah" shouts.

As the crowd gathered around I felt like jumping up and saying, "Come back again tonight and I will try you again." My spirit was renewed; my determination to preach returned. As we drove home, my father said nothing; the horse said nothing, but I clenched my finger nails down into the palm of my hands and said in my heart, "I shall not disappoint the dear old soul. I will preach or I will die." Thank God for the encouragement to the broken-hearted young preacher. I will thank her in that day of rewards.—Baptist Message.

Pastor W. M. Bostick began a revival in Bellevue Church, Memphis, Sunday. He is assisted by Charlie Taylor, "the boy preacher", who is now twenty-six years old, but said to have been preaching since he was nine. Stanley Armstrong leads the singing.

SHALL WE HAVE LITTLE PREACHERS AND A BIG CHRIST OR SHALL WE HAVE BIG PREACHERS AND A LITTLE CHRIST?

By W. J. Epting

If you will turn to John 3:30 you will find him answering the question asked by some perplexed Jews about Jesus. John said, "He must increase but I must decrease, He that cometh from above is above all." John recognized Jesus as a supernatural, super-human Christ. He was God manifest in the flesh, He was the one about whom the prophets wrote. John realized his own frailty, he claimed nothing for himself on the ground of his culture, piety, or position. There is a tendency to deify man because of his influence, education, or station; there is such a thing as hero worship; people have bowed at the feet of prominence, they have worshiped at the shrine of learning, they have stamped before the god of influence. No mortal man can set standards for Christian activity; the Bible teaches the absolute Sovereignty of Jesus Christ, and we are mighty only as we disregard human standards and conform to the Divine Standard. Men have followed human interpretation, human leadership and human wisdom and human standards, until they have flooded this country with religious sects. Pastor Russel has his followers, Mrs. Eddy has her following, and the Lord only knows how many more. I hold to the Absolute Sovereignty of Jesus Christ.

If we could stop human meddling the Christian world would come together in one mighty army. John said "I am a voice", "I must decrease", "I am of the earth". That does not sound like a lot of modern stuff that is being crammed down our throats. The average recommendation to a pastorless church tells about the preacher's learning, his loyalty, and his accomplishments, rather than his Godliness, his spirituality and his piety. We have been trying to run the church too much on human wisdom. Education is no substitute for Godliness, human wisdom must always bow at the feet of Divine revelation. Man is a poor ignorant hell bound sinner; a university professor will go to hell as quick as a poor ignorant Mexican. I believe in education, but I do not believe in it as a substitute for Godliness, honor, integrity, and piety. John said Jesus must increase; lose sight of your preacher, lose sight of human leaders, and see Jesus only. "He that cometh from above, is above all", above parents, or companion, above church, above human teaching; let me learn His will and courageously do it. When you joined the church did you join parents, or companion, or preacher, or did you first join Jesus Christ? There are people who claim to be Christians with whom the will of Christ is not supreme; they joined the church to be with loved ones, they wanted to keep the family together, they were actuated by some human motive, some human claim had greater influence than the will of God. I am making a plea for the Sovereignty of Jesus Christ; we must get away from the man fearing and the man pleasing spirit. Half the motives that are actuating professing Christians are unworthy, human, and selfish. People say "Oh, I was raised a Baptist", I was raised this or that. I am not asking how you were raised, but I do ask, "Is your Christianity a matter of conviction, is the will of Jesus Christ supreme with you, do you sure enough believe in the Sovereignty of Jesus Christ?" Is the Bible your Infallible guide? Is Jesus Christ your Unerring example? What do you want with a God if you are not willing to follow where He leads? I make a plea for the lost to come to a super-natural, super-human Saviour, and for the saved to not only believe in the Sovereignty of Jesus Christ, but to act on it.

We are grieved to hear of the serious illness of Pastor S. A. Williams of Highland Church, Meridian. Our latest report from him is that the physicians are very apprehensive.

A MEANINGFUL MEETING

By L. R. Scarborough

The Committee on Evangelism appointed by the Program Commission of the Southern Baptist Convention has arranged a conference on evangelism in the First Methodist Church, beginning at 2:00 P. M. and going through the afternoon and evening of Tuesday, May 12th, Memphis, Tennessee,—the day before the Southern Convention. The meeting will be in the hands of Dr. Scarborough. The music will be in the hands of Prof. Reynolds of the Southwestern Seminary. Drs. Dodd, Burts, Craig, White, Lee and Powell will be the speakers. Dr. Crutcher will have charge of the devotional service in the evening service; Dr. Sampey will lead the prayer hour from three to four in the afternoon.

We are asking every pastor, layman and other worker who plans to come to the Southern Convention to come early and be at this meeting. Prof. Reynolds asks that all the singing evangelists who plan coming to the Convention shall be at this meeting and form a great gospel choir; and this is a personal invitation to every gospel singer in the South to join Prof. Reynolds' choir.

The service will begin promptly at 2:00. Dr. Dodd will be the first speaker. Don't miss him. It is hoped that this will be the greatest evangelistic conference ever held by Southern Baptists. The purpose is to pray for, plan for and promote a great Southwide revival of religion and to put on the greatest campaign for soul-winning Southern Baptists have ever seen. Don't miss this meeting. It will be great preparation for the Convention.

Other announcements have been made concerning the use of the First Methodist Church; but all the other parties who had or were supposed to have the First Methodist Church have given way to the interest of this general conference.

Pray for this meeting; plan for this meeting; be present at it and bring everybody you can and let's expect, pray for and confidently trust God for the enduing power of the Divine Spirit, giving us Pentecost there and helping us to promote Pentecost throughout the whole world from this meeting. Our greatest need is a genuine, oldtime, gospel-wrought, Holy-Spirit-brought revival of spiritual religion in evangelism. A soul-winning campaign in every church, in every school house, in the suburbs of every city and town, and in every needy place within the bounds of the Southern Baptist Convention during this coming Conventional year is the object of this meeting.

Let's put our hearts and heads and hands together for a great soul-winning campaign for the glory of Christ.

BAPTIST BIBLE INSTITUTE

The Baptist Bible Institute is rounding out a very fine session, and the many students will leave here to assume their responsibilities all over this great country, and some will go to our mission fields. All are filled to the brim with a passion for the lost.

I find that great emphasis is placed upon scholarship by the institution, and that there is an unsurpassed opportunity to study at first hand the Catholic religion, Judaism, and other faiths. There is an opportunity to get practical training here that is wonderfully beneficial to the preacher, missionary, or religious worker.

New Orleans is the second largest port in the United States, and ships come here from all over the world with their crews of heathen men who know not the Christ—a great opportunity indeed to do mission work by the students.

I have found New Orleans a delightful place to live because of the mild climate, and I have enjoyed my work here in the Institute. I believe anyone desiring seminary training will do well to come here.

Fraternally,

—A. C. Parker,
For the Mississippi Club.

WHAT OUGHT THE MEMPHIS CONVENTION DO WITH THE ARTICLES OF FAITH?

By L. R. Scarborough

The Convention's committee will have ready a revised and enlarged statement of the New Hampshire Articles of Faith. The New Hampshire Articles of Faith is a great document. It has been the standard expression of the belief of Baptists, at least in the South, for nearly a century. It is probably the clearest and most explicit expression of Bible doctrine ever printed. It needs revision and enlargement. There are some fundamentals of our faith now recognized by our people which are not emphasized in these articles, for instance, missions, stewardship, co-operation, and such like. There is every evidence that the committee will report unanimously a great improvement and the needful enlargement of such articles. They will be a clear, plain, explicit expression of what Baptists believe. There will be no evasions, no hedging, no dodging, but a clarified, courageous statement of the fundamentals of our conception of New Testament doctrine. I give herein my opinion of what I think the Convention ought to do with these articles of faith.

I think the Convention ought to hear the committee's report, carefully consider it, and recommend the articles of faith to the churches for their adoption, if they desire to do so. I do not believe that the Convention has any right to require any other convention, any church or any group of individuals to adopt these articles of faith. The Convention probably has the right to require the professors of the three Southwide seminaries, the only schools the Convention owns, and probably all of its boards and secretaries to adopt these articles of faith. I do not believe that such ought to be done. All three of the Southwide seminaries have during all their existence had articles of faith for their teachers to sign and the boards of trustees have required such teachers to sign these articles of faith. I shall recommend to the Board of Trustees of the Southwestern Seminary that they adopt the articles of faith recommended by the Convention and require, as formerly, each teacher in the Seminary to sign these articles of faith. There will be nothing new in this procedure with any of our three Southwide seminaries.

I think the only thing the Convention ought to do is to do what the Convention has done a number of times before, and do what the World Alliance did at Stockholm, receive the report of its committee and recommend the articles it brings to our Baptist people everywhere. The churches will adopt these articles of faith if they please. The boards of trustees of the schools owned by the states will, if they desire, adopt these articles of faith for their teachers. If they do not so desire, they do not have to do it.

In facing this question we must remember the rights and the limitations of the rights of conventions. These articles of faith are not a creed. Such articles of faith have never been regarded by Baptists as a dogmatic creed which one group of individuals can bind upon the consciences of other individuals. It is simply a statement of what we believe, a witness, a testimony of our conception of the heart of revealed truth as set out in the Bible. It is a standard of doctrine approximating the truth as revealed in the Bible.

Why Recommend It?

I believe the Convention should recommend these articles of faith for the following reasons:

1. Because such action will be in accord with Baptist history. Our people in England, in America, and in other lands have for centuries sought to put in brief and explicit language a statement of their faith. The fact is the New Testament is an enlarged expression of the articles of faith. The action of the church at Jerusalem was in the nature of articles of faith, on certain vital matters. The record of this is in

(Continued on page 6)

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE CHRIST

Next to the name Jesus, about which we had something to say last week, "The Christ" is the one most commonly employed in speaking of our Lord. It commonly appears with the definite article, "The Christ", sometimes as the Christ of God; never as "Our Christ". The reason for this is obvious after a little thinking.

Unlike the word Jesus, the word Christ is not Hebrew, but Greek. It is the Greek translation of the Hebrew word Messiah and means the same thing, namely, "anointed". Anointing was among the Jews a recognized designation to office by pouring oil on the head of the one being inducted into office. There were three kinds of office held among Israelites, one a civil office and the other two religious. These were prophets and priests and kings. One who held any of these positions was selected of God or by the people and set apart to the work of his office by putting on his head the anointing oil.

Thus when the Israelites were coming out of Egypt, emerging from the patriarchal or tribal condition into that of a nation, the first man designated for any office was Aaron, who became High Priest for the whole nation. He was installed in the office of the priesthood by being anointed with oil. David speaks of the precious ointment that ran down on Aaron's beard, even to the skirts of his garments. Likewise David himself was anointed for the office of king, as Saul had been before him. And when God wanted a prophet to succeed Elijah he sent him to anoint Elisha in his stead. These offices of prophet or priest or king were filled by men anointed of God.

But the anointing was not a meaningless and empty ceremony. It carried with it not merely a designation to office, but a fitting of the man for it which enabled him to fulfill its duties. This preparation consisted in imparting to the man the special gift of the Holy Spirit who would enable him to discharge its duties. Thus it is said of Saul when Samuel anointed him, "The Spirit of God came upon him." 1 Sam. 10:10. Later (1 Sam. 16:13) The Lord sent Samuel to anoint David. He did so, "and the Spirit of the Lord came upon David from that day forward." A similar experience was given to Elisha as seen in 1 Kings 19:16, when he was called to the prophet's office. When God appoints a man to service he anoints him for service.

Now Jesus was the anointed one, the Messiah, the Christ, in the fullest sense. He was, and is, Prophet and Priest and King. He is called of God to these offices and anointed, fitted for the work. He is anointed of God. Acts 4:27, "Thy holy child Jesus, whom Thou has anointed." Acts 10:38, "God anointed Jesus of Nazareth with the Holy Ghost and with power." John 3:34, "God giveth not the Spirit by measure unto Him." This is why he is called the Christ, the Messiah, because he is specially endued with the Holy Spirit.

It is easy to trace the influence of the Holy Spirit in His life. He was conceived of the Holy Ghost, Luke 1:35. The Holy Spirit came upon Him at His baptism. He says that it was of

Him the prophet wrote when he said, "The Spirit of the Lord God is upon me for He hath anointed me to preach." He offered himself through the eternal Spirit a sacrifice to God. This is why he is called "The Christ". He fulfills the offices of prophet and priest and king, because He has been anointed of God above His fellows.

PREACHERS AND PREACHERS' FAMILIES

A good brother who has been a Christian and a Baptist a long time, writes an inquiry for an opinion as to preachers permitting bridge parties in their homes. Doubtless there will be some who think this a good question to let alone; and it may be even that there are some who think preachers are not different from other people and should have as much liberty as other people. But this brother has asked our opinion in the matter and he is going to get it.

He says it has been reported in some newspaper that a preacher, whose name he does not give and which we have no way of knowing, was the victim of a situation of this kind, that his daughter "entertained at bridge". Firstly, it is hardly possible to convict on testimony of this sort. It may be that the paper was misinformed or got names wrong. Or it may be that the announcement was made and that the said bridge party didn't come off. We say, it may be. Or it might have been done in the absence of the preacher and without his consent or approval. The Bible says that against an elder we are not to accept an injurious report except at the mouth of two or three witnesses. The witnesses ought to be both seen and heard. We must always give the accused the benefit of a "reasonable doubt". It is worth looking into and is of sufficient importance to do everything proper both to preserve the good name of a preacher and to maintain the honor of his office. It seems that the members of the church and the friends of the preacher would be interested in knowing the truth and keeping the reputation of the church in the clear.

Now as to the abstract right or wrong of the matter under consideration, there ought not to be much room for difference of opinion. To be sure this writer may not be qualified as a specialist to pronounce upon "bridge" as he doesn't know exactly what it is; only it has a bad reputation. It is supposedly a game of cards played with pasteboards that are intimately associated with gamblers. It is said to be a game of chance in which the players play for stakes or a prize either in money or its equivalent. Now if these things are so, they bring the participants into violation of law and into occupations that are destructive of the spiritual life.

A preacher ought to be a means of fostering the spiritual life and not a hindrance to it. To be sure, every other Christian ought. But a preacher must. We have heard of some deacons who keep their Christian lives on a low level by such practices. They ought to be retired. They are unfit for leadership. And surely a preacher ought to stimulate the highest and deepest spiritual life in his people. Now we once heard of a woman who broke her husband of swearing by "cussing him for everything she could think of." Is it possible that a preacher might take this method of breaking up the bridge parties?

But suppose it is a case where the preacher does not play cards, but it is done in his home by members of his family. What shall we say of that? We will have to let Paul speak. Read 1 Tim. 3:4, "One that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God."

Vol. I, No. 1, of the George County Baptist reaches our desk. J. H. Street is editor and S. J. Rhodes, business manager. It is well gotten up and well patronized by the business houses.

WE KNOW IN PART

In the thirteenth chapter of First Corinthians Paul discourses on the excellence of love, which he introduces as "The more excellent way." He compares or contrasts it with a number of good things, for we value everything by comparison with something else. Among the things with which love is contrasted is knowledge. Rather more space is given to this contrast with knowledge than any of the others.

The particular point of contrast between love and knowledge is that love is abiding, while knowledge ceases, or is temporary. One reason given for its being temporary, or vanishing, is that it is partial, imperfect, or incomplete. Paul had already said that "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know." He says in this thirteenth chapter that we pass ourselves on the road of knowledge, we make progress from childhood to youth and youth to maturity. We change our outlook, our point of vision, because we make progress in knowledge, and we put away many childish notions.

We hear it said now and then that truth never changes, and this is certainly true, for truth is as eternal and unchangeable as God. But our apprehension of truth, which is the same as knowledge, is changing all the time. The path of the just is as the shining light which shineth more and more unto the perfect day. And this refers not simply to moral excellence, but also to spiritual and intellectual understanding. Our vision clears as we climb the mountain.

None of us ought to be satisfied if he does not know more about God and His Word one year after another, if God's Word does not mean more to him, richer and more beautiful and more abundantly demonstrating its own truth. In this sense revelation is progressive. There is a good deal of confusion on this point, and some difference of opinion. The Bible is a progressive revelation of God from Genesis on through the history and prophets and Psalms, and into the New Testament. Each writer and each age treasured the truth that previous generations had received, and added to it what God revealed to them. All these were fragmentary contributions to the sum total of our knowledge of God. But the revelation which God gave to us and the world in His Son was by the necessity of His nature complete and therefore final. To believe that Jesus is the Son of God, very God of very God, is to preclude the possibility of any further revelation of God so far as this life is concerned. To say that any further truth concerning the nature and will of God has been discovered or declared since the New Testament was written is to say what has never been proved.

But so far as each individual believer is concerned there is always more light to break from God's Word. It has not all been discovered or exhausted. Our growth in grace is dependent on our growth in knowledge of our Lord and Savior, Jesus Christ. And when we talk of a progressive revelation in this Christian era, let us understand exactly what we mean, namely an increasing knowledge of the truth of God's Word, a growing apprehension of the Son of God who is God manifest in the flesh. We know in part and we prophesy in part. We can not make known to others more than we know ourselves. We have an ample field for investigation in the things that are taught us in the Word of God. And any man who thinks he has learned more about God than is revealed to us in the Christ of the New Testament is a presumptuous dolt.

But it is not only about our knowledge of the Bible or things distinctly religious that it can be truly said that we know in part. It is more strikingly true about our knowledge of nature, the department of knowledge that we commonly call science. Of course, science is just the Latin word for knowledge. The changes in this sphere of knowledge are so partial, incomplete, as to make the knowledge in any specific department

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obsolete in a few years' time. This is so demon- strable as to leave no need for proof. We thought a few years ago that atoms were the last word in the analysis of chemical elements, but we have passed that by. Even the law of gravitation which has stood for centuries is now under sus- picion, and may have to be seriously modified by other laws. We do indeed seem to know nothing as we ought to know.

And here comes the hypothesis of evolution making a great noise and demanding a place among the recognized theories of the physical world. It crowds itself in among the ancient faiths and threatens to push half our accepted beliefs clean off the ecclesiastical and scientific pews. Well, we've seen a good many things come and go. Hardly any two men give even the same definition of evolution. Let's wait till this baby gets its clothes on and learns to do something else beside kick and squall before we abandon our faith in God or tear down our churches. If there ever was anything about which it could be said "We know in part", it is this same evolution baby. The next generation will wonder why ours made all this racket about it.

Mr. W. L. Cooper, now in Mississippi College, will be ready for service as evangelistic singer June 1st.

Thomastown Baptist Church—Bolatusha, Miss. E. C. Blalock, Treas. Rev. H. C. Joyner, McAdams, pastor, has placed the Baptist Record in the budget paying for the full year. Lumber- ton Baptist Church has placed the Baptist Record in the budget. Rev. T. J. Moore, assisted Rev. E. E. Ballard in this work. Rev. L. E. Lightsey, sent in a few subscribers this week. We are glad he is able to be out again but states it will be several days before he is able to resume his work. Senatobia Baptist Church has again placed the Baptist Record in the budget. Dr. B. P. Rob- ertson, the pastor, doing this work. Coffeeville

Baptist Church has again placed the Baptist Record in every home. Clyde Baptist Church has placed the Record in every home. This was the work of Rev. T. J. Moore, Hattiesburg, Miss. Mr. J. E. Heath, of Duck Hill, Miss., sent check to have Record sent to his three daughters for a year. Dr. O. B. Quinn, McComb, sends check to have Record sent to his children for a year, also sent his own renewal.

Pastor H. W. Shirley began a meeting in his church at Philadelphia, with Mr. Perry as leader of the music. Later Brother J. F. Measells came to his aid and a great meeting is in progress at this writing.

WHO IS A SALESMAN?

By G. T. Howerton, Starkville, Miss.

A Salesman is a Person—

1. Who gets and holds tight to a clear VISION of some particular need of the people,
2. Who has the FAITH to believe that he is "the called according to a purpose" to carry this need to the needy,
3. Who makes daily and diligent preparation for his "calling",
4. Who actually goes from place to place, or from person to person, "finding and binding" those who sense their own needs as he sees them,
5. Who has THE POWER to awaken in others the FAITH
 - (a) To expect great things for themselves,
 - (b) To undertake great things for themselves,
 - (c) To invite great responsibilities UPON themselves,
 - (d) To rejoice greatly in their opportunities and in the doing of their duty.

RECONSTRUCTING AND CLARIFYING OUR FINANCES

By Eldridge B. Hatcher

May I give expression to my conviction that Southern Baptists have reached a turn in the denominational highway where they should re- construct their financial system.

At present both the tithing and the steward- ship plans are being used conjointly and splendid results in money returns have been gained. And yet such commingling of the two plans for Chris- tians has been somewhat confusing. Tithing suggests the idea that one tenth of a person's property belongs to God, while stewardship sug- gests the idea that all one's property belongs to God and many Christians can not blend the two ideas harmoniously.

Both plans are below that which was practiced by the early Christians after Pentecost in which they practiced the grace of giving, and concerning whom such expressions were used, as "the riches of their liberality", "a cheerful giver" (where the word cheerful really means hilarious), "let each one give as he purposeth in his own heart", etc., and many other such expressions. These terms are not the terms naturally used in books on tithing or stewardship. They include all the principles that are valuable and permanent in tithing and stewardship, but other principles be- sides that are rich and inspiring.

In their appeals for money in the New Testa- ment the apostles never strike the tithing or stewardship notes, but the notes of hilarious giv- ing as a grace and an expression of love. That is the realm and atmosphere in which the early Christians after Pentecost made their contribu- tions to the poor and the extension of the King- dom.

Let Southern Baptists lift their financial pro- gram to this highest New Testament level (with- out asking themselves whether the plan will bring them increased or diminished amounts in money)

and untouched and undreamed-of forces of grati- tude and love will be unloosed and a new day in our finances and in Christian devotion will dawn for our denomination, our churches, our people, —and for the world.

CONVENTION BOARD DEPARTMENT

Statement

Following is a statement of the additions to Mississippi churches during the year 1924 and dismissions from them:

Increase in Membership	
By baptism.....	10,562
By letter.....	7,264
By statement.....	141
By restoration.....	202
Total additions.....	18,169
Dismissions	
By letter.....	6,272
By death.....	964
Exclusions and erasures.....	1,259
Total.....	8,495
Net gain.....	9,674

Total present membership.....158,231

The above figures are taken from the 1924 minutes of 65 associations. Two of them are landmark associations. Four landmark associa- tions have not been heard from. Neither have we included figures from the General Association as they were not in hand. Eleven Convention associations have not furnished us with minutes. Hence their reports are not included. We have written three times for copies of minutes and shall appreciate it if these associations will yet forward copies in order that the statement may be complete.

PENKNIFING THE BAPTIST RECORD

"And it came to pass when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth."

There's bull headedness for you. Unwilling to hear the Prophet's Record of condemnation.

YOU CAN MAKE THE SAME MISTAKE

By indifference, you can cut the list of subscribers to the Record in half—you can double it by merely getting your neighbor to subscribe.

INDIFFERENCE CUTS DEEPER THAN POLISHED STEEL

You can indifferently do for the Recrd what this king did for the prophet's roll. Ask people to subscribe until they do. Send in a new subscription this week.

YOU WILL IF YOU CARE

Your responsibility does not end when you subscribe—your neighbor should read The Record.

(Continued from page 3)

Acts 15. The Philadelphia and New Hampshire articles of faith are but the summaries and heart of other articles of faith coming to us from our English Baptists. The New Hampshire articles of faith were the report of a committee appointed by the Convention and their report was adopted by the Convention, according to Dr. Lemon of Massachusetts, who has made extensive investigation of this matter. The New Hampshire articles of faith have been the standard of Baptist churches in the South for seventy-five years. Practically every church in the South has adopted them. Every newly organized church coming into an association in the South is required of the association to state whether or not it has adopted articles of faith. Every individual coming into a church on experience of grace is asked certain questions by the pastor as to his faith, whether or not he has accepted the Lord Jesus Christ as personal Savior, believes in him, accepts him as Lord and Master and is willing to follow him in baptism and in all the duties required by him, whether or not he will be loyal to and support the church of which he becomes a member. All this is in the nature of a standard of faith and I think is in accordance with New Testament truth and practice.

In recent years many of the state conventions have adopted statements of fundamental truth on different subjects, setting out the belief of the people in certain doctrinal lines. The Southern Baptist Convention years ago appointed a committee to issue a statement of the belief of Southern Baptists. Drs. Gambrell, Mullins and others were on the committee. The Convention received the report and recommended it to Baptists everywhere. It was published in nearly every language on earth. At the Kansas City Convention the president, Dr. Mullins, delivered a great statement on science and religion, embodying fundamental doctrines. The Convention unanimously approved it as its expression of Baptist belief. The Baptist World Alliance Executive Committee appointed a special committee of which Dr. Mullins was chairman. Dr. Truett and others were members of the committee. The purpose of the committee was to present to the Alliance a statement of the fundamentals of Baptist belief. The committee made a great report and the Baptist World Alliance almost unanimously recommended it to our people. It did not adopt it as its articles of faith. It approved it as the approximate statement of Baptist belief on certain great fundamentals.

The Southern Convention will be keeping up Baptist history and being true to the records of the past if it will receive the report of its committee and recommend the articles of faith to our people and churches everywhere.

2. I think the Convention should do this because of the necessity of revising and enlarging the articles of faith formerly adopted by the New Hampshire Convention and endorsed and adopted by practically all of our Southern churches. It says nothing about missions, evangelism, stewardship, the great doctrine of co-operation between individuals in the churches and between the churches of like faith, and other such articles. Some great group of our people ought to revise and enlarge these articles of faith. No one church could do it. No one state convention could do it and give prestige to it. What other body than our great general body, The Southern Baptist Convention, could better prepare and recommend such articles of faith? Some are afraid of a creed and fear that if the Convention adopts it, it will be a creedal statement and will make the impression that the Convention is trying to exercise ecclesiastical authority and bind a creed upon the consciences of our people. I entertain no such fear. The doctrine of individualism and personal and church independence is so well developed among our people and our caution against ecclesiasticism is so strong that there is but very little danger that tendencies in this direction will gain prestige and power among Baptists. I have more fear that modernism and its kindred poison-

ous heresies will creep by their subtle and invading power into the hearts of our youth and into the lives of our people, far more than I fear that ecclesiasticism will destroy our independence and mar our spiritual democracy.

3. I think the Convention should recommend these articles of faith for another reason, and that is, that it will set up a standard and protective wall and hedge against the invasion of heresies, such as rationalism, modernism and other destructive doctrines. It will not only be protective, but it will be instructive and preservative. It will help to preserve the faith of our fathers and aid in the proclamation of the truth around the world. There is positive danger that modernism is seeking to undermine the faith of our people and we must lift up standards against it. Baptists have a conscience on the mode of baptism and would not receive into the fellowship of their churches or their conventions those who practice infant baptism or sprinkling or pouring as a mode of baptism. I think we need to have a conscience as deep against the heresies of modernism which deny the fundamental kernels of our faith, the inspiration of the Bible, the deity of Jesus Christ, and so on. I think the revised and enlarged New Hampshire articles of faith recommended by the Southern Baptist Convention and adopted by our churches will greatly help to stop and beat back the tides of modernism seeking to insinuate themselves into the heart of our youth and the programs of our people. I think these articles of faith should not be in the interest of any party or partnership; but they should be as clear as sunlight, without any camouflage, without any dodging, without any compromising; and we should let our people know exactly where we stand on these great fundamentals. These articles of faith should have no radical statement in them, but should be conservative and loyal and true to the truth.

I do not believe that we ought to take up all the time of the Convention in discussing minor matters; but in a great constructive way we ought to face this issue and put ourselves on record and go on to enlist our people, inform our people, evangelize the world and promote the Kingdom of God. We must not stop the great machinery of the Kingdom of God by cavilling over little matters and sidetracking the engines of the truth, as Dr. Gambrell used to say, "to chase lizards"; but we should, with a deep conviction and a firm tread, say what we believe and proclaim it to the world.

This is what I think the Memphis Convention ought to do. It will take sense and religion to do it right. We ought to do it in a prayerful, spiritual, evangelistic, great constructive spirit. No true Baptist ought to be afraid to say in black and white what he believes. Paul signed the 8th chapter of Romans and many other doctrinal statements. Jesus said what he believed, so did John the Baptist. Peter preached it right out. I am willing to go with those four immortal Baptists right straight down the doctrinal path to glory.

The American Research Society has planned a program at Memphis, May 12th, the day before the Convention, which includes addresses by Drs. John L. Hill, C. B. Williams, B. H. DeMent, J. W. Jent, B. R. Downer, H. C. Wayman, H. E. Dana, J. R. Mantey, L. T. Wallace, and W. J. McGlothlin. The sessions will be held at the Hotel Gayoso, morning, afternoon, and evening. The subjects dealt with are: The Psychological Principles of the Christological Development, Moffatt's Translation of the Old Testament, Bearing of Luke's Preface on the Doctrine of Inspiration, Literary Work of Members of the Society, and When Did Miracles of Healing Cease?

From the Evangelical Messenger we learn that preachers in the Northern Methodist Church are voting down the proposition to admit laymen to the Annual Conferences.

THE SOUTH THE SUPREME BAPTIST OPPORTUNITY. 4

Some have doubtless said as we have recounted the almost incredible resources of this wonderful part of our country; as we have mentioned some and only some, of its possibilities in agriculture, manufacturing and commerce: "What have all these things to do with religious matters?" Some no doubt have said what does the position of the South among the nations, her potentialities by reason of her climate, and geographical location have to do with our church and missionary problems?

Here is the answer. In his providence, for the writer believes profoundly that it is the hand of God and nothing else which has made these things true, God has placed Baptists in a position that they have never before held in the history of the world. In a country where the throbbing, pulsing heart of the great business and commercial world is going to be, a country which is going to multiply in population and wealth beyond the dreams of most of its present citizens; here God has placed the Baptists of the South in a pre-eminent position. I have tried to show that the tides of the commerce and wealth of the future will sweep through or along its borders. No part of the world has such a future as this land of ours. Its day is just dawning, its potentialities are just being realized. The conditions which doomed the South of a generation ago to a seemingly hopeless poverty are only going to bring her development with more marvellous quickness. We are no longer a poor isolated people, the eyes of the business and commercial world are turned our way. Our cities are growing by leaps and bounds, and will grow more rapidly still. Our hills and valleys once the home of a struggling and despairing people, are going to resound with the all clamor and the bustle that accompanies a mighty industrial civilization. And in this land in the days of its making God has given Baptists a place they have held in no other land in their history. Ours has not been an easy way down the centuries. It has had as its monuments dungeons, scaffolds and stakes; our martyrs have paid the price which brought us with our message to this pivotal hour. Here is the land where our glorious doctrine of Soul Liberty has become accepted in the fundamental law of the land. How our fathers dreamed of a day like this, when the voice of the common man was lost in the huzzas of royal hirelings, and clamor of hierarchies and episcopacies; when his form was hidden out of sight by the crowns and robes of royalty, the silken gowns of priests, smoke of ritualistic censers, and the tiaras of pontiffs, they were crying in the wilderness, "One is your Master even Christ and all ye are brethren". It took the world a long time to hear, and bitter was the price our fathers paid.

"But humanity sweeps onward, where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in from the cross stands ready and crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into history's golden urn."

Yes Baptists have come to a time and a place where their voice may be heard. God has placed them where the tides of the nations will come and go, that they may build here a mighty spiritual democracy as the teacher of the nations. We were the pioneers of freedom, but now the words democracy and brotherhood are being written large in the thinking of our age. The world is ripe and ready for the message which we have to give it, and here we have soil plowed, a people that can comprehend and appreciate our words. Not since John came preaching in the wilderness of Judea has such a day dawned for us, as is here in our own Southland, at our very feet.

THE BAPTIST

have recounted this wonderful mentioned some in agriculture, What have all matters?" Some position of the potentialities by physical location missionary prob-

idence, for the is the hand of de these things a position that history of the obbing, pulsing nmercial world going to mul- and the dreams here God has a pre-eminent at the tides of ture will sweep o part of the land of ours. alities are just ch doomed the eemingly hope- ing her develop- ness. We are he eyes of the re turned our by leaps and dly still. Our f a struggling o resound with accompanies a d in this land given Baptists land in their ay way down onuments dun- martyrs have with our mes- the land where ty has become of the land. day like this, an was lost in and clamor of his form was a and robes of ests, smoke of f pontiffs, they e is your Mas- hren". It took and bitter was

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me and a place God has placed ions will come a mighty spir- of the nations. a, but now the are being writ- ge. The world which we have owed, a people ate our words. the wilderness for us, as is r very feet.

It is as though God had said to Baptists in this land, "Here is your chance, now is your day of visitation; show to the world what your teachings are worth, prove yourselves worthy of your heritage, and of the truth you profess before the world." I would not for one moment take our eyes from the ends of the earth. We ought to go, we ought to press forward with a holy zeal for the last man and the last woman beneath the stars. Foreign missions calls with a voice like the sound of many waters, the deep cry and wail of the dying millions of earth rings in our ears; but I would if possible make our people see something of the possibilities just before us, at our very doors. If we can win here as we ought to win, and build here as we ought to build, we will go in power to earth's remotest bounds; if we fail here there will be more than forty years wandering in the wilderness. We stand at the Kadesh Barnea of our history. The land is before us, and such a land, rich in all that goes to make for wealth, pregnant with possibilities that stagger the imagination, a land that is already awake to its strength, emerging from the long years of backwardness, following the time when it was ploughed with steel and harrowed with the fires of war, only to be plunged into the maelstrom of reconstruction, an ordeal which would have crushed the people of any weaker race or softer fiber. We need to hear the voice of Caleb crying to Israel, "Let us go up at once and possess it for we are well able to overcome it". We have the numbers, we have the message, we have people and money with which to back it, if only we shall see the glory and the prophetic vision which God's people ought to see at such an hour.

We read that among the host of Issachar who came to make David king there were two hundred men of the tribe of Issachar, "Men that had understanding of the times, to know what Israel ought to do". At an hour like this when the dawning industrial life will double our cities and treble our villages within a decade is no time to talk of calling a halt in our Home Mission tasks. The writer holds no brief for our Home Mission Board, but it would be suicidal to fetter its hands at such a time under such conditions. I make bold to say, that with the era of expansion and growth that confronts the South at this time, we will need such an organization for the next two decades as never before. The work will be harder, will be bigger, and will mean more to the world than any that it has ever done.

THE JUNIOR COLLEGE

By Albert R. Bond, Editorial Secretary, Education Board, S. B. C.

Specialization in education is not less marked than in other activities. This is true not only as to the individual specialist but also as to types and methods. The Junior College is one result of this specialization.

The Junior College is an institution that offers the first two years of instruction of strictly college grade. The curriculum may be either of two types: (1) Identical with the first two years of the four-year college; (2) A course arranged to meet the social, civic and vocational needs of the constituent community and with slight reference to the curriculum of the four-year college course. Certainly, in many cases these two types will be combined, as far as practicable, rather than to exist in sharp separateness.

Whatever may be the type of the Junior College, there should be, as far as possible, conformity to the recognized standards for academic and financial efficiency.

The Junior College will also offer courses in the High School, and here also there should be approval of proper accrediting bodies.

Certain benefits and advantages of the Junior College may be indicated:

Dr. L. V. Koos has published in two large volumes an exhaustive study of the Junior College.

President H. G. Noffsinger, Virginia Intermont College, Bristol, Va., has summarized the conclusions of Dr. Koos, and we use this summary in showing the purposes of the Junior College.

1. "Offering two years of work acceptable to colleges and universities". This relieves the larger institutions and helps to correct their congested enrollments. The higher institutions readily accept the work of the Junior College when it is properly done.

2. "Affording closer attention to the individual student at a critical time in his life than he can receive in the college or university. Faculty supervision and assistance are near the student in the Junior College". The classes are smaller and the contact between teacher and student more intimate. This advantage is easily apparent.

3. "Offering better opportunities for training in leadership, laboratory work in leadership" as it is sometimes called. Few Freshmen and Sophomores hold important student positions in four-year colleges and universities.

4. "Completing the education of students who can not go on. Many undertake a Junior College course who would despair of a four-year course". When the Junior College course is made as a definite unity, without special regard to the higher college, the type of education received by the student may fit him for his intended life work. Even when the Junior College course is related to the higher college course, the student receives an invaluable asset for life.

5. "Providing occupational training of Junior College grade". Many students will not go beyond the Junior College and yet they desire training for certain vocations of the mechanical, agricultural, and industrial sorts.

6. "Popularizing higher education; bring higher education closer to the people". There is a growing popular appreciation of higher education, and this will be increased in proportion as the number of students increases. The Junior College brings a closer contact between parents and the college.

Dr. Koos in an exhaustive study reaches the conclusion that the graduates of the Junior College, who go to higher institutions, make as good records as students who take their first two years in the Senior College. He also declares that the academic preparation of teachers in the Junior College does not equal that of the Senior College, yet the result in teaching in the Junior College is as high as that in the corresponding courses in the Senior College.

President Stratton D. Brooks, University of Missouri, says: "As a matter of general policy, the University of Missouri for many years has been encouraging the establishment of Junior Colleges and the attendance therein of students for the first two years of college work".

President Doak S. Campbell, Central College, Conway, Ark., says: "It has already been proved that the Junior College can take its place among other institutions, so far as the actual quality of its work is concerned. It will present higher education at a reduced cost and will bring it within reach of a larger number of students. It will also relieve the pressure which comes from the over-crowded Freshman and Sophomore years in the universities".

President H. G. Noffsinger, Virginia Intermont College, Bristol, Va., says: "To my mind, the two outstanding objectives to be kept before our Junior Colleges is to make and keep them Christian institutions, and to have them accredited." - Birmingham, Ala.

Mrs. J. A. Lee wishes to thank all who prayed for Brother Lee's recovery after a severe operation in the Baptist Hospital in Memphis, and asks prayer for the meeting in progress at Webb, in which Brother R. Q. Leavell is preaching and Virgil Posey is singing. Brother Lee is rapidly improving after a close call. He has returned to Tutwiler.

THIRTEEN YEARS AT MISSISSIPPI WOMAN'S COLLEGE

By J. W. Cammack, D.D., Secretary, Education Board, S. B. C., Birmingham, Alabama

President J. L. Johnson is rounding out his thirteenth year as President of the Mississippi Woman's College, Hattiesburg, Miss. President Johnson carries well his years in spite of the very strenuous life he has led during this period. The college, thirteen years ago, consisted of two frame buildings and a campus which was not noted for its beauty. It is worth a trip to Hattiesburg to have the privilege of standing on the President's front porch across the street from the campus, and to sweep one's eyes over the beautiful lawns, shrubbery, flower beds and on back to the substantial brick buildings, including the new hospital.

Five hundred (500) young women are in attendance. Every room is filled.

The occasion of my visit to Hattiesburg a few days ago, was in response to an invitation from the Campaign Committee to speak at a supper given to representative Baptists from the local churches. Every seat prepared in the large dining-room was occupied. The spirit of that meeting was that the Campaign Committee will go out of Hattiesburg with \$75,000.00 before making an appeal to the rest of the state for the small sum of \$125,000.00. The successful completion of this Campaign will assure a permanent place among the standard colleges for this thriving institution. The time limit for raising these funds is short. The Campaign will succeed and succeed quickly by every Baptist having some part in this most worthy undertaking. The completion of this task is in addition to subscriptions made to the 1925 Program, and need in no way interfere with that Program. Surely the Baptists of Mississippi will put their shoulders to the wheel when the local Baptists of Hattiesburg, and other friends of the school in that city, have given a strong push and have started the Campaign well up over the hill.

The spirit of this school is all that could be desired. It will make its contribution to the young women who are to be teachers and homemakers in Mississippi and beyond for all time. The money will be well expended.

A NEW EVANGELISM

A most unique series of Evangelistic services were held for eight days ending Easter Sunday in the Fourth Avenue Baptist Church, Louisville, Ky.

The emphasis was laid upon Music and the sermon, as such, was subordinated. Professor E. O. Sellers, of the Bible Institute, New Orleans, was the chosen leader. He had as his aids, two grand pianos, a pipe organ, an Orchestra of seven instruments and the usual choirs, adult and young people. The greater amount of music used was that of congregational song. Such a hearty and lusty singing of old churchly hymns and modern gospel songs is rarely to be heard. At the close of the song service, Mr. Sellers took about ten minutes to deliver a gospel message and called for some sort of an expression, after which the pastor, Dr. J. F. Fraser, took charge and opened the doors of the church.

The attendance was the greatest the church has ever known. There was no excitement, everything was emotional and spiritual; about thirty were added to the church membership. During the day, shop meetings, luncheon clubs and visitation work kept all busy.

The meetings demonstrated the fact that the people will sing, love to sing, if only they are encouraged and given an opportunity. The appeal of congregational song will draw great crowds, even at a time when all of the other churches are presenting special services, as was the case on Good Friday night, when the Fourth Avenue Church was crowded to the doors.

Other churches might well consult Dr. Fraser, who originated the idea of "Choral Week" and follow his plans. If they do, they will have a great revival of sacred song and a work of spiritual effectiveness in their church.—S.

Mississippi Woman's Missionary Union

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Changes in District Meetings

Because of certain local conditions it has been necessary to rearrange the dates of our District Meetings. Below is given this new arrangement. We think this will be entirely carried out. Special attention is called to the change of PLACE as well as TIME in the SIXTH DISTRICT. Please note that the PLACE will be NATCHEZ and the TIME one week earlier:

Natchez	May 25-26
Charleston	May 27-28
Holly Springs	May 28-29
Durant	June 1-2
Louisville	June 2-3
Quitman	June 4-5

Sixth District Please Note!

All delegates and visitors attending the Sixth District Meeting in Natchez May 25-26 will please send their names to

Miss Willie Allen,
 663 North Union Street,
 Natchez, Miss.

April 14, 1925.

Dear Girls, "My Pearls":

How many of you will be back at Ridgecrest to make the Second Southwide Y. W. A. Camp a success? I wish you might all come again, indeed I do. The hotel is to be enlarged so some new girls could come to catch the Ridgecrest spirit too. There will be a swimming pool just back of Pritchall Hall and to the left and an auditorium off to the right. You must come to see the improvements! And I'm sure you want to hike to Kittasuma and Wren's Nest again.

Mrs. W. C. James, president of W. M. U., will be with us for the ten days to lead the devotional each morning. Her theme will be Guideposts on the Christian Highway. After the helpfulness of Foundation Stones all this year you'll want to have the Guideposts to follow too. Dr. W. O. Carver will take the hour just before noon every day for a series of lectures, The Christ Who Challenges Young Women Awake. Miss Leachman will be there to welcome you back and Miss Foreman too. Mrs. Lawrence will have a study in How to Tell Stories and the twilight time just after supper will be for games directed by Miss Mary Ward. Talent hour as last year, have you thought up some clever affair for your state group? One or two of the evenings we want to have for musical numbers, reading and solos from you all so bring along your best music if you need to use it. The two foreign missionaries who will be teaching studies of their adopted countries will each speak one evening and Miss Mallory will give three addresses. Oh, a letter would grow too long were I to tell all the good things in store for this summer but it isn't necessary anyway because you'll be back if you can. I'm enclosing three enrollment blanks, one for you and two to distribute to others. If you need more blanks just say so.

Don't forget your Y. W. A. memory books, pennants, songs, tennis rackets and kodaks.

Till I see you at Ridgecrest—

Sincerely,

—Juilette Mather.

Data Concerning W. M. U. Registration at Memphis, Tenn., May 12-14

Registration at Memphis, Tenn., for delegates and visitors to the W. M. U. Annual Meeting will open at 9 A. M. on Tuesday, May 12, on the mezzanine floor of the Chisca Hotel on Main Street and Linden Avenue. It will continue at this hotel until 6:30 that Tuesday evening. Registration will be resumed at 8 A. M. on Wednesday but from then on it will be at the First Baptist Church on Linden Avenue and Lauderdale Street. The registration place at this church is on the first floor of the Sunday School Annex, the entrance to which is on Linden Avenue. There will be no registration at the Chisca Hotel after 6:30 on Tuesday evening.

When the annual meeting opens in the First Baptist Church at 9:30 on Wednesday morning, registration will be suspended until the close of that session, to be resumed at the noon hour. As each delegate registers she is given her badge and program. It is earnestly hoped that every W. M. U. delegate and visitor will register as soon as possible after arrival in Memphis. Any unregistered delegates who reach the First Baptist Church during one of the sessions will be seated in the special section reserved for unregistered delegates. Upon adjournment of that session they will be expected to register, as no delegates or visitors will be registered during any of the sessions.

Each state is entitled to only thirty-nine delegates not including the state W. M. U. vice-president. The thirty-nine cards for each state are sent to the state W. M. U. vice-president, who distributes them according to the policy of the given state. The vice-presidents or their accredited substitutes will be at the registration tables in Memphis so that any delegate who has not received her card may be properly identified.

The number of visitors is limited only by the large auditorium of the church, where all the W. M. U. sessions will be held except on Tuesday night when the session in the interest of the W. M. U. young people's program will be rendered at the Municipal Auditorium. No cards are sent to the states for the visitors, such cards being secured at the registration tables in Memphis. Visitors arriving after a session has opened will be seated by the ushers in the regular visitors' section. Upon adjournment they will be expected to register, at which time they will receive their badge and program. Every delegate and visitor is urged to take time to write very legibly her full name and address.

From the state leaders the state badges are to be secured by both delegates and visitors. All who go to Memphis are urged to wear their state badges as the official badges to be secured upon registration in Memphis do not bear the name of any state.

—Kathleen Mallory,

W. M. U. Corresponding Secretary.

Memphis W. M. U.'s Prepare to Welcome Delegates

Headquarters—The women delegates will register at the Chisca Hotel on Tuesday, May 12th. In selecting the Chisca Hotel as headquarters for the W. M. U. the Memphis ladies felt that this would be a most pleasant and convenient location.

The Chisca is a new, fire-proof modern hotel, with splendid service and is very near the beautiful Mississippi River. It is seven blocks from the First Baptist Church where the meetings of the W. M. U. will be held.

Transportation—Delegates can take any car in front of the Chisca Hotel, going north on Main Street, transfer to Peabody car, and that takes you to the door of the First Baptist Church. Three taxi companies will operate taxis for the benefit of the delegates, and these will be found at the hotel and church at all hours. They carry five passengers for the same amount that they carry one passenger, making five passengers pay only 10c each, otherwise one passenger pays fifty cents. Few cities have such splendid taxi services and Memphis is to be congratulated upon her achievement. Any one desiring a nice walk for the morning, would enjoy the walk to the church—only seven blocks—a direct line down Linden Avenue, not even a turn, and some lovely homes along the way.

Restaurants—Chisca Hotel has the splendid "Black Cat Lunch Room", very reasonable; splendid food and service are also given in the main dining room. On Main Street, a few blocks from the hotel, there are three large Britling Cafeterias, which serve good food at reasonable prices, Thompson's Restaurant, Childs' Restaurant, Copped Kettle Tea Room, Mary Wood Tea Room, Y. W. C. A. lunch room on Monroe Avenue, two blocks from Main Street; the four large department stores have splendid reasonable lunch rooms. At noon hour on May 13 and 14 the ladies will serve a delicious 50c luncheon in basement of First Baptist Church, Grace Church and Higbee School Building, one block north, for benefit of the visiting delegates. The W. M. U.'s of Memphis assure the delegates they will get their share of good cooking and good food while in our city.

Committees—A splendid number of Memphis and Shelby County women, under the leadership of Mrs. Cox, have worked out every detail for the pleasure and comfort of the delegates and for the success of the Convention. Everybody—man, woman, and child—is interested in your coming. All the Memphis ladies are getting their duties at home off hand before S. B. C. Convention time so they can be there to meet you and greet you at every session. We will have our prettiest flowers, especially our roses, blooming for you. Memphis is anxiously awaiting the hour, May 12th. Hurry and come on to our city and bring all your Baptist friends and Baptist knowledge and Baptist enthusiasm with you.

—Mrs. E. W. Hale,

W. M. U. Publicity Chairman,
 Memphis, Tenn.

Pastor D. A. McCall has been having special services in preparation for the revival at Lyon. He has eighty daily Bible readers. The prayer meeting is well attended. Brother Auber J. Wilds was recently with them in a training class. There have been some volunteers for definite Christian service.

Rev. Thomas L. Wooten has been called to pastorate of Inverness Baptist Church and we understand is now on the field.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

How We Reached the Standard of Excellence

I. By knowledge of the Standard.
1. Sent to the S. S. Board for wall copies of Standard.

2. Posted and read them to the union.

II. Stressing the importance of reaching the Standard.

1. Talk the Standard.

III. Sufficient number signing pledge cards which read, "Relying upon Divine Help, I hereby promise to strive to" do thus and so.

IV. Five minutes spent each Sunday evening in going over the Standard, marking points reached and discussing and planning how to reach the other points.

V. The Standard is divided into three parts:

1. Organization.
Which was met at the time we organized.

2. Meetings.

(1) Weekly meetings.
To have a B. Y. P. U. at all we have to meet.

(2) Program planning meeting.

This was very hard for us to reach at first. The President would call meeting after meeting at the church but only a few faithful ones would come—sometimes not any. Since most of our members were school boys and girls, the president had most of the meetings at the school building at the noon hour. There would be excuses made then like "I forgot my Quarterly," or "I haven't time". The president carried all the material needed to make out the programs so there would be no excuse.

(3) Quarterly Business Meeting.

Each officer and the Chairman of each committee were required to keep a notebook and complete record of his or her work. Then to read a written report of their work to the Union.

(4) President shall make an annual report to church in conference. The President prepared a written report of all the B. Y. P. U. work for the year. Since she was a girl she had a little difficulty in getting it read to the church in conference, but finally found one good old faithful deacon who would read it.

3. Educational Work.

(1) Systematic Bible Reader's Course.

An accurate record was kept of each group's average in Daily Bible Reading. The group making the highest average was entertained by the other group. This also met our Social Point. By cards and phone calls.

(2) Study Course.

Miss Mary Etta Buchanan, now of Columbus, then of Tupelo, taught us the Senior Manual.

(3) Giving.

Our Senior members are church members and we have the Budget system in our church so this helped

them to give systematically. We also had a tither's band in our Union.

VI. Prayer.
The most important of all was prayer. Each day we prayed for the Senior Union, each officer, Chairman of each committee, and each member. We asked God to help us reach the Standard during that quarter.

VII. Summary.
Work and Prayer.

Above is a brief outline of the address given at the State Convention in Tupelo by Miss Irene Pope of Verona telling how they reached the Standard of Excellence. This is A-1 Standard quarter and we are expecting more than a hundred B. Y. P. U.'s to reach the standard in Mississippi this quarter. Use the above policy and your union will be one of the A-1 unions for the quarter.

The points in the Standard of Excellence are: Complete organization; 75% average attendance; Quarterly Business meeting with written reports from each officer; A social during the quarter; 50% of the members doing the Bible Readings DAILY; 75% of the Active members giving regularly to the church for all causes fostered by the church; A Study Course some time during the year with at least half of the members passing the test.

Let's go over the top this quarter in A-1 B. Y. P. U.'s; make yours one of the ones.

One of the Most Encouraging Phases of the Work

There are many encouraging features of the B. Y. P. U. work in our State. The fact that the work is growing because our people are coming to appreciate its real worth, more interest on the part of the entire denomination is manifest and these things are encouraging, but the MOST ENCOURAGING PHASE or feature of the work is the high standard of efficiency that is being held and attained by so many of our unions. Programs W. O. Q.; this is an expression meaning "Programs rendered without the use of the Quarterly in the meeting. Here comes a word from a B. Y. P. U., "We had a most helpful program in our Senior B. Y. P. U. this evening, it was a 'W. O. Q.' program. We have a new group captain who is full of pep and is a big booster. He plans and pushes his programs. I believe this was the best program we have had in the history of the Senior B. Y. P. U. We advertised and talked it, and I can say it surely 'pays to advertise'. 87% of our members signed the Pledge Cards tonight. We are not going to only work in our own union, but we are going out in the country and organize other unions." This word

was from the Verona Senior B. Y. P. U.

Two checks have just come in for our B. Y. P. U. Cottage Fund. One from Arcola B. Y. P. U., \$10.00; one from Senior Union at Bradford Chapel, \$1.25.

Goal set.....	\$800.00
Receipts to date.....	452.17
Balance needed.....	347.83

Keep your ears and eyes open for announcements soon with reference to our District B. Y. P. U. Conventions. Two very prominent speakers already engaged for some of these meetings are Dr. M. E. Dodd, pastor First Church, Shreveport, and Brother Jacob Gartenhaus, of the Home Mission Board, Missionary to the Jews. We will be able to announce other prominent speakers right soon. Get ready to go.

Gartenhaus Coming

Brother Jacob Gartenhaus, Missionary to the Jews under the Home Mission Board, is to be with us in four of our District B. Y. P. U. Conventions. Brother Gartenhaus is a wonderfully interesting speaker and will bring us information and inspiration such as we have not had before. You can't afford to miss him. Make a note of it.

Thanks, B. Y. P. U.'s who have co-operated in the past several statewide B. Y. P. U. efforts. The Study Course, many reports have come and we have sent out about two thousand awards thus far. Then the State Convention at Tupelo, we had good co-operation there, many unions sending delegates. We thank you for sending in your report for the past quarter. We wish there were more of our unions lined up with us on all of these efforts. Let's make it a hundred per cent, what you say? You unions that have not been co-operating, come on get in with us and see how much you will get out of it. You can't glow unless you grow, and you can't grow unless you go, and you can't go (right) unless you go with the crowd, 'cause the crowd is GOING RIGHT.

Lost and Found

Miss Ola Smith, assistant to the pastor of First Church, Tupelo, announces that some one left an "HONOR UNION" Banner made by The Oxford Chart & Banner Co., Oxford, Miss., at the Convention. She has the banner and will be glad to send it to the owner upon request.

Junior Intermediate Leaders Conferences

Our Junior-Intermediate Leader, Miss Morgan, is holding this month a number of one day conferences for leaders of unions in a certain association. These conferences are proving most helpful and interesting. Many of the leaders are taking advantage of the meeting and are taking the day off from other duties and coming. Whenever you are notified of one of these meetings it will pay you to quit everything and attend. That is the way to be better leaders if we are at all

qualified for the place we hold as leader in the church.

Simpson County Junior-Intermediate Leaders' Conference

On Saturday morning, April 18, the first Junior-Intermediate Leaders' Conference for Simpson County was held at Mendenhall. The meeting opened at ten o'clock and closed at two thirty. Nine leaders were present. Miss Sallie Paine Morgan was with us and in her usual great way conducted a most beneficial conference. Miss Purvis of Mendenhall led the devotional exercises, after which the B. Y. P. U. work was fully discussed. The Mendenhall Intermediate girls served a delicious lunch at the noon hour. Each one present received a great blessing, and we are in a better position for carrying out our Master's work.

—Mrs. C. C. Johnson,

The Second Annual B. Y. P. U. Association of Copiah County met with Spring Hill Baptist Church March 29th, 1925, with Rev. W. W. Izard presiding. From the twenty-eight churches of the Association 13 were represented with a total of twenty unions, with Hazlehurst, Wesson and Spring Hill having the largest delegation.

The following program was given:

10:15	Song Service—A. H. Doty, Jackson, Miss.
	Appointment of Committees.
10:35	Creation of the B. Y. P. U.—Hazlehurst Intermediates.
10:40	Quartette.
10:50	Message from the State Intermediate Leader—Miss Sallie Paine Morgan.
11:15	Song—A. H. Doty.
11:20	Address—Rev. Bryan Simons.
	Noon.
1:30	Song Service.
1:40	The B. Y. P. U. in My Life—Walter Honea.
1:50	The Need of a Graded B. Y. P. U. in Every Church in the County—Dan Ford.
2:00	The Standard of Excellence; Its Value and How It May Be Attained—Robert Slay.
2:05	Can a Country Church Have a Live B. Y. P. U.?—Ozwell Kitchens.
2:10	Quartette.
2:15	Address—Dr. O. O. Green.
2:45	General B. Y. P. U. Organization—A. H. Doty.
3:00	Our Problems, Round Table Discussions, led by Miss Sallie Paine Morgan.
3:20	Verbal reports from unions.
3:40	Reports of Committees.
	Adjournment.

The Association will meet with Shady Grove Baptist Church next year and the following officers were elected:

President, Robert Brown Smith.
Vice-President, Mrs. Laura Smith.
Secretary, Vernon F. Hinson.
Junior-Intermediate Leader—Marguerite Miller.

The District Number Two B. Y. P. U. Convention met with Athens
(Continued on page 13)

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

May 3, 1925

By R. A. Venable

The Scripture Designated—Dan. 1:8-17.

The Subject Stated: The Benefits of Total Abstinence.

Introduction: The book of Daniel is an account of Daniel and his three Hebrew companions carried into captivity by Nebuchadnezzar, the king of Babylon, in the third year of the reign of Jehoiakim, king of Judah. The book of Daniel is supposed to have been written by Daniel, himself. From the nature of that assumption, one would expect the biographical element to predominate. To be interpreted and its lessons duly appreciated, it must be studied in the light of its historical setting. Daniel and his Hebrew companions are made to appear as paragons of perfection under conditions most unfavorable for the development of such excellences of character as are outstanding in the career of these young Hebrew captives; and the fortunes through which they passed. They had royal blood in their veins and the fear of Israel's God in their hearts. They were of pleasing personality, adepts in wisdom and endowed with knowledge and understanding science. Their personal appearance, their wisdom, their learning and their royal blood qualified them to become courtiers in the court of an Eastern monarch, capable of mastering the language and the learning of the Chaldeans. The Chaldeans excelled in their knowledge of the heavenly bodies, and their movements, the interpretations of visions and dreams, and the science of architecture.

These youths were put in training for three years under Ashpenas, the master of the eunuchs. They were to be nourished upon the bounties of the king's table. Their bodies as well as their minds must be brought up to the highest state of comeliness and efficiency. As if to sever the ties which bound them to the religion of their fathers, their names were changed. The names they bore were adaptations of the name, "Jehovah". The names given by Ashpenas were adaptations of the gods and goddesses of Babylon. The name of Daniel, meaning "God is my judge", was changed to "Belteshazzar", meaning "Prince of Bel", the chief god in the religious cult of the Babylonians. The names of the other three were likewise so changed as to associate them with the idols and idolatrous worship of their new masters. We do not read of any protest of these four Hebrew youths to the change of their names, which carried with it the suggestion of the repudiation of their former religion and the espousal of the religion of the Chaldeans to whom the fortunes of war had made them captives.

The protest came when the menu

of the king's table was set before them. The program contemplated in conforming their names to the system of idolatry was found to be impossible of execution when these youths were required to partake of food offered to the gods of the king and his people. Daniel is the outstanding figure in this protest. "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank; therefore, he requested of the prince of the eunuchs that he might not defile himself." (Vers. 1-8.) "The king's food might consist of the flesh of unclean animals or might not be free from blood or part of it might have been offered in sacrifice to idols. Part of the wine would have been poured out as a libation to the gods." Daniel's scruples were purely religious. He was loyal to the Mosaic requirements to clean and unclean animals as an article of food. He carried his religion to the table and the law of God was decisive of what he should eat or drink and not the law of appetite. Probably many of the dished set before him and the wine offered to him, he would have appropriated without scruples in the home land, but to have partaken of these in Babylon would have registered him as a devotee of the gods of the heathen and would have been a repudiation of the God of Israel. It is not his abstinence which commands our admiration, and affords us an example worthy of our imitation, but his loyal adherence to the law of Israel's God, which inspired his abstinence. Abstinence is not the heart of the lesson, but loyalty to God's law is the lesson demanding our imitation.

Daniel and his companions were not left alone in their high purpose of loyalty to the God of their fathers. He not only inspired Daniel in his noble purpose, but moved upon the heart of the prince of the eunuchs, disposing him to a kindly consideration of the man who chose to make the law of the one God of all the law of his life, rather than the edict of the idolatrous king of Babylon. "Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs and the prince of the eunuchs said unto Daniel, I fear my lord the king who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your age, so you would endanger my head with the king." (Vers. 10-11.) Poor eunuch, the finer impulses of his heart sweep far beyond the reach of his courage. Ignorant of the God of Daniel, of his omnipotence, of his presence and his power, he cowers in the presence of his king's edict. He did not know that Daniel's God lifted monarchs from the seats of empires and demolished thrones by the stroke of his hand. He wanted to grant the

request of his young student, but feared the disaster which would follow in the physical decline of the health, strength, and stately appearance of the youths who would pass before the king's inspection. He feared the loss of his own head. He knew nothing of the faith which secured Daniel and his companions against evil consequences which deterred the eunuch from yielding to the best impulses of his own heart.

The refusal of Daniel's request neither abated his purpose nor belated his faith. He challenges a ten days trial of his faith as expressed in the request which he had made of the prince of the eunuchs. He is willing to abide by the results. "Then said Daniel to the steward whom the prince of eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants." (Vers. 11-13.) Daniel's proposition to the steward was fair; it was inspired by his faith in the sustaining care of the God of Israel. It was much more than a question of hygienics or of diatetic wisdom. To Daniel it was one of loyalty to his religious convictions. His faith in God and his fidelity to him were on trial. He must not, he could not accede to a requirement which would commit him and his companions to a participation of food which was dedicated to a heathen god. The proposal of Daniel was a challenge to the idolatry of Babylon by a devotee of Jehovah, the God of Israel. His abstinence from the luxurious food of the king's table was inspired by his conscientious scruples, while his request to be fed upon vegetables and water was an expression of his faith in God. He had no fear of the test he sought. He was confident of the result. The request was so simple that the steward could not but grant it. "So he hearkened unto them in this matter and proved them ten days. And at the end of the ten days their countenance appeared fairer and they were fatter in flesh than all the youths that did eat of the king's dainties." (Vers. 14-15.) The diet of the Babylonians, according to Rawlinson, was chiefly of fruits and vegetables and the milk of goats. Daniel and his friends were no doubt well fed. An abundance of what they chose to eat was set before them. Their abstinence had no reference to the quantity of food, but to the quality. The result of the test must have been both surprising and gratifying to the steward who had granted the request to the young Hebrews. That these young men should thrive upon such food as they chose was not out of the ordinary. Their choice of food was vindicated in the eyes of their Master, and their religious scruples were justified. We can not eliminate God from this episode in the life of these captives. The wisdom which guided them through it all was wisdom from above. God

was moving and guiding them through it all to the consummation of his great purpose. Daniel and

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his friends afford a striking illustration of youthful piety. Their strength of character and unwavering faith under the most trying conditions command our admiration and offers an example worthy of all imitation. The steward is satisfied, the test was ample. "So the steward took away the dainties and the wine that they should drink and gave them pulse." (Ver. 16.) The promptness with which he reversed his policy is a marked expression of his confidence in the wisdom and courage of these young students in training for a high service in the king's court. Piety creates its own environment. The crisis is now past and the way is clear. With one heroic step these servants of the living God have mounted up to the high level which leads to the glorious achievements, which, under the smile of God, awaited them in his own good time. The hour of decision comes to every young life. Faith, courage, and loyalty to conviction must be controlling in casting a decision which leads to high service, splendid achievement, enduring fame, and nobility of character. The popular thing is often not the right thing. The line of least resistance seldom calls out the best that is in us, and is strewn with countless failures.

Amid the conflict of opinions, policies, and religious systems, Jehovah was guiding his own to victory. It was not the king's program that was executed on the stage at Babylon, but God's. "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams." (Ver. 17.) It is interesting to note the inventory of the gracious gifts which God bestowed upon these Hebrew captives. (1) Knowledge; (2) Skill in all learning; (3) Wisdom; (4) And to Daniel understanding in all visions and dreams. The excellencies of these gifts gave them superiority over all others. They were such gifts as would qualify them to withstand the evil fortunes that involved the honor of Israel's God, and their fidelity to him. Their knowledge, skill and wisdom enabled them to see the final purpose of their captivity in God's program and the means by which that purpose was to be accomplished. Their assured confidence in God impelled them forward to meet bravely and joyfully the trials and sufferings awaiting them. The special gift bestowed upon Daniel, to understand and interpret all visions and dreams, gave him precedence over all the magicians, and the wise men throughout the realm of the king of Babylon. The strange dreams and visions of that monarch baffled the wisdom of all the astrologers and magicians whose failure to reproduce and interpret sent them to the executioner's block. Daniel formulated and interpreted with such promptness, fullness and clearness as to win the king's favor and secure for himself a position of honor in the king's court.

Daniel's advancement and the high position to which he attained came of fidelity to his God and the re-

ligion of his fathers. His preference did not come of eating this or that, nor of his refusal to drink wine, but of his refusal to show any quarters to idolatrous worship; in declining to eat or drink anything which in any way could be construed into a sanction of idol worship. Loyalty to religious conviction even at the cost of comfort or convenience, or even life itself, is the lesson enforced. Loyalty brings its trials, but also its rewards. Great eminence and usefulness may come of very unpromising conditions and in unexpected ways, as the reward of loyalty.

CLARKSDALE

Clarksdale Baptist Church held its meeting from the 5th through the 15th, Dr. L. R. Christie preaching and your humble servant leading the singing, aided by our splendid choir.

There were 14 additions, 12 for baptism and 2 by letter. I do not know when our town was blessed more than from the services held by Dr. Christie. All our churches gave way their Sunday evening services both Sundays, the 5th and 12th, and attended regularly. In fact it took on the nature of a union meeting held in our church. The Methodist pastor told me if he had known Dr. Christie was such a great preacher he would have gone in with me and have held a union meeting of the Methodist and Baptist churches, since the Presbyterians had already held theirs.

Dr. Christie is a great scholar and lovable spirit. He made the work of our Master live anew and many of our best Christian people of all churches said that they realized more than ever what it meant to follow Christ. The New Testament became in reality a new book to many of us and many reconsecrated their lives to His service. Our church is stronger in the faith and has a deeper understanding of its obligations to our God and Father.

The First Church of Meridian is fortunate in having such a great leader and fortunate the church who has Dr. Christie as a collaborer in evangelistic services.

—Macon C. Vick.

HUMBLE, TEXAS

The First Baptist Church of Humble, Texas, has just closed a great meeting with Dr. A. L. Aulick of Austin, Texas, doing the preaching and Singer R. A. Walker of Belton, Texas, leading the music.

The attendance was fine, the music and preaching great. There were sixty-six additions for baptism and several by letter. The offering for the visiting brethren ran to several hundred dollars.

Sunday morning and evening the pastor preached and there were twelve more additions for baptism. The pastor baptized seventy, many of whom were heads of families. During the two and a half years of service here as pastor there have been more than two hundred baptized into the membership of the church.

Blessings on the Baptist Record, and the Mississippi brethren.

—L. S. Cole.

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

A Marked Change in Preaching

What I am about to write is not written in the spirit of one who would criticize. To me, though, there isn't the slightest doubt that the character of evangelistic preaching in particular—and of all preaching in general—has undergone a marked change even in the last decade. A change, too, that has not proven best for the souls of men and women. The new type of preaching does not eventuate in conviction for sin to such marked degree as did the old type of preaching. Perhaps the old-time preachers filled their sermons too full of "fire and brimstone". They didn't hesitate to preach a literal hell of eternal burning for all unprepared. And there was this outstanding, characteristic feature about their preaching:—There was in it a serious solemnity that said in unmistakable terms to the listener: "Man, you had better make peace with your God while you are in the way of life." And men and women by the hundreds, like the convicted sinners on the day of Pentecost, would ask, and mean it: "What must we do to be saved?"

Richard Baxter had one sermon he preached, word for word, hundreds of times, on this subject: "Turn, or Burn!" Imagine the sermon, suggested by the subject, preached by a with all his burning soul. And by man who believed in his message the thousands they "turned" rather than "burn" in a Devil's hell forever and forever!

President Edwards read his sermon almost word for word—his famous sermon on "The Sinner in the Hands of An Angry God." Besides, it was delivered at a morning hour. Today, and perhaps rightly, his theme and some parts of his matchless sermon would not go unchallenged in the average congregation. But, sir, as he read from his manuscript with his paper close up to his eyes—for he was near-sighted—strong men caught hold of the pillars of the building, "Lest," they said, "our feet slip and we slide into a Devil's hell!" One writing of the wonderful effects of the sermon, said: "Perhaps not since apostolic times, except in rare instances, have there been such remarkable demonstrations of God's very presence."

I am not saying that we need today the Richard Baxter and the President Edwards type of preaching—for I hardly think so. But we do need desperately the type of preaching today that would eventuate in real conviction for sin. I take it that Inspiration means exactly what it says in Hebrews 4:12: "The word of God is living and active, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of

the joints and marrow, and quick to discern the thoughts and intents of the heart." That's real conviction—and it's alarmingly scarce today! I cannot recall many sermons I have heard in recent years which reminded me very strikingly of the type of preaching John the Baptist did. Here was his warning cry: "Flee the wrath to come!" Up to something like a decade ago, even, that was the note of most preaching—and conversions. It's the decay of the emphasis upon the exceeding sinfulness of sin that I deplore. Of course, we all rejoice in the gospel of God's matchless love—John 3:16. But I wish that hearers today were reminded more frequently—more burningly—more lovingly—of sin and its awful wages—eternal death—that they must be saved from.

Only the other day I saw this quotation: "No ne fears God now. Exactly! I think we have got too flabby through emphasizing the Fatherhood of God while losing sight of His holiness. We seem to think that God will always look with complacency on human sin. The absence of the harder note in present-day preaching is not all gain!"

This quotation so nearly completely sets forth the facts that now if one dare preach much on HELL somebody is ready to charge him with the sin of sensationalism—and to vociferously proclaim that he is even trying to frighten, or "bully", people into "getting religion!"

No, this padding of the Gospel, so common today, is not, in the long run, best for either sinner or saint.

LAMAR COUNTY SUNDAY SCHOOL CONVENTION

The Lamar County Baptist Sunday School Convention met at the Oral Baptist Church on Sunday, March 29, where a very interesting program was rendered.

The meeting was directed by the president, J. L. Stringer of Olah. Those who served on the program were as follows:

- Devotional—J. L. Rogers.
- Special Song—Oral Sunday School.
- Special Music—Lumberton Sunday School.
- Relation of Sunday School to Church—Judge Price T. Dale.
- Sermon—T. J. Moore.
- Noon.
- Address—J. E. Byrd.
- Address—Hon. Toxy Hall.
- Round Table Discussion.

The Sunday School Attendance Banner which is given for the highest general average, was awarded to the Hickory Grove Sunday School. Everyone present enjoyed the day very much and expressed themselves as this being the best program ever given by this organization.

The eloquent speeches were along the line of Sunday School work and very inspiring to interested Sunday School workers. Warm appreciations were expressed to the visited Sunday School for their cordial welcome and hospitality.

The next meeting will be held at Sumrall, Miss., May 31.

—V. L. Fillingane.

Education Department

D. M. Nelson, Educational Secretary

W. M. Whittington, President

H. Taylor
H. Longino
E. Travis
S. Bozeman

H. L. Martin
J. W. Lee
F. D. Hewitt
M. E. Moffitt

Mississippi College, J. W. Provine, President.
Mississippi Woman's College, J. L. Johnson, President.
Clarke Memorial College, H. T. McLaurin, President.
Blue Mountain College, W. T. Lowrey, President.

Mississippi Woman's College Notes

Miss Ruth Gandy was presented in a Senior Expression recital Monday night. From the time she began "The Great American Game" until she finished the last word of "The Running Fool", she completely charmed her audience. "Bab's Birthday" and "Itain' Heels" were among the most popular numbers. She was assisted by Miss Vivian Dobbs, soloist, who was also charming in her numbers.

Tuesday night the M. W. C. Orchestra, with Miss Thalia Rice as director, put on a program at D'Lo. There was a packed house to hear them and they were enthusiastically received.

Monday afternoon Lottie Evans, Bertie Davis, Madeline McCann, Nannie Patterson, and Emma Ryan went to the W. M. S. circles of the First Baptist Church, Hattiesburg, to make endowment speeches.

Dr. J. W. Sammack of the Southern Baptist Education Board, Birmingham, was at the college Monday night. He delivered a stirring address before the friends of the college at a dinner in the M. W. C. dining room.

Monday afternoon the ladies of the Sunday School which has been organized at the Tea Room by the girls of the College Life Service Band entertained the children with an Easter egg hunt. About a hundred persons enjoyed the afternoon together.

—Cecelia Durscherl.

Mississippi Woman's College Notes

Hattiesburg is going to do her part and raise \$75,000 for the endowment. Enthusiasm has been demonstrated everywhere and they realize what a great power they have in this college and are backing it in every way. Woman's College will give back to her many loyal friends abundant and splendid fruit in trained Christian womanhood to bless them and the world. April 28th is the harvesting day and Hattiesburg is going to gather all the sheaves. Just watch them.

The Student Government officers for next year have been elected and are as follows: President, Cecelia Durscherl; Vice-President, Alphe Cox; Secretary-Treasurer, Frances Landrum. The President was sent to represent Woman's College at a Student Government Association of Southern Colleges for Women meeting at Florida State College for Women at Tallahassee, Fla. The Student Government here has developed wonderfully this year under the splendid leadership of Miss Ber-

tie Davis and as great things are expected for next year.

All right, dive in, girls, toot goes the whistle, splash goes the water and the gym. class is in for a swim. It is lots more fun to take a swim than to drill in the hot sun. Everyone is going to learn to swim too. It is great sport on hot days.

Mr. S. A. Wilkinson, one of the splendid Christian teachers of W. C., preached the commencement sermon at Magee. It was an inspiring exhortation to the young people who are facing a crisis in their lives.

The splendid work of the Music and Speech Arts Departments has been shown in the many fine senior recitals of this week. The expression recital by Gertrude Skelton presenting "Adam and Eve" made us feel the full significance of life and the follies of looking down on work and economy. The piano and voice recitals of Elizabeth Gilchrist and Verna May were a rare treat to music lovers. There are some to follow which are being looked forward to also.

—Madeline McCann.

ACKERMAN

The Ackerman Church has called Rev. H. G. West of Sherman to preach three Sundays in the month, the other being at Guntown. He has accepted the call and will move with his family into the parsonage here about the first of May. The church here is very well organized. The mid week prayer meetings are well attended; the services during the past month being conducted by some of our young men who have not heretofore taken any public part in the services. The Sunday School, W. M. U., and B. Y. P. U. are well attended and the interest along these lines is good. After Brother West comes we hope to have an increased interest along the line of missions. I think a number of our people are planning to go to the Convention. The more the better, for there they will get a vision they have never had before. We are all reading the Record.

—H. L. Rhodes.

FORT WORTH

We have just closed a great meeting at the Riverside Baptist Church, Fort Worth, Texas, with Brother Beckham and his good people. The Lord was gracious to us and gave us seventy-eight additions, sixty-two of them by experience and baptism. We are now in a splendid meeting

with Brother Lofton and his people at the Calvary Baptist Church, Fort Worth, Texas. The Lord is blessing and souls are being saved, and the saved are getting right and confessing their sins and asking forgiveness.

We go next to be with Brother E. C. McDonald, Prospect Hill Baptist Church, San Antonio, Texas. We crave your prayers.

—Southwestern Baptist Seminary Evangelist, J. W. Hickerson.

"FOR IT OR AGAINST IT?"

The above caption is the heading for an article in the Baptist Record of April 16th. Brother James Nelson of Clinton is the father of ministerial education in Southeast Mississippi and may be in the state for aught I know. It was in the 'seventies, I think, he converted the membership of every church he visited. I attended my first State Convention in 1880 at Summit, and one family had subscribed so much that it cramped them to pay it, and the church passed a resolution to not allow anyone else to take subscriptions for any object.

Shubuta Church helped two young ministers to attend Mississippi College the next year. One of them is dead and the other one was Baron D. Gray, now the beloved Corresponding Secretary of the Home Mission Board. What we did to start him has borne 1,000 per cent interest. Shubuta Church still believes in an educated ministry.

I have gone on young preachers' notes to borrow money and I have helped as a loan outside of the amount the church pays and I have never had to pay any security debt or failed to collect a loan, and I am emphatically FOR IT.

—W. H. Patton.

"Oh, Willie, Willie!" cried the teacher of a hopelessly dull pupil, "whatever do you think your head is for?"

Willie, who evidently thought this another of the troublesome questions that teachers were always asking, pondered it deeply. "Please, miss," he replied at last, "to keep my collar on."—Exchange.

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M. P. L. BERRY, President, Clinton, Miss.

young preachers' money and I have outside of the pays and I have any security debt a loan, and I am IT.
—W. H. Patton.

"Willie!" cried the pelessly dull pupil, think your head
I thought this troublesome ques- were always ask- deeply. "Please, at last, "to keep exchange.

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(Continued from page 9)

Baptist Church April 5th, and rendered the following program:
Song Service—Led by Prof. E. Berry.
Devotional—Reverence, by Chester Swor.
Welcome Address — Vardaman Flynt.

What a B. Y. P. U. Is and Its Purpose—John Henry Barnett.
Sermon—Life Itself is Short, Life Itself is Uncertain, Let Us Live That

Life Decently—Rev. T. L. Everett.
Intermission.
Song Service—Led by Prof. E. Berry.
Demonstration given by Braxton B. Y. P. U.
Junior and Intermediate B. Y. P.

U. discussed by Mrs. C. C. Johnson.
Relation of a B. Y. P. U. to a Church—Rev. C. S. Moulder.
Relation of the Church to a B. Y. P. U.—Rev. A. J. Linton.
Round Table Discussion led by

Rev. T. L. Everett.
Great interest was manifested in the meeting. It was considered very successful.
—Vardaman Flynt,
District Chairman.

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SHALL WE REPEAT IT?

REPEAT WHAT?

Repeat Foreign Mission Retrenchment

Have We Retrenched?

WELL, LET'S SEE

It is true that we have not actually called missionaries home from the fields, because, for one reason, this would have required an expense greater than their support on the field. We have, however, in a desperate effort to keep the Board's expenditures within its receipts:

1. Denied these missionaries requests for EQUIPMENT the past two years;
2. Those missionaries who have wished to enter new territory where need and opportunity call, have been denied the NECESSARY MONEY to do it, and the ripe harvests of these fields are going to waste;
3. We have been compelled to slow down our EUROPEAN PROGRAM, and to disappoint and discourage our hard-pressed brethren in Europe to whom we promised to be good allies;
4. We have denied APPOINTMENT to scores of young men and women who say God has called them and who beg to be sent to the places of great need and great opportunity;
5. ANOTHER CROP OF MISSIONARY VOLUNTEERS will be turned out of our colleges and seminaries in June, and we have no means with which to send these to the fields where they are so much needed.

Is it RETRENCHMENT to stand still before NEED and OPPORTUNITY while souls and opportunities are being lost? Is it RETRENCHMENT to veto the call of the Spirit to young volunteers? How shall they go except they be sent? Is it not RETRENCHMENT to handicap missionaries on the field, discourage them and weaken their powers of service by repeatedly denying them equipment which is necessary for their work? BUT unless FOREIGN MISSION CONTRIBUTIONS are LARGELY increased before the end of April more radical retrenchments than the above will be necessary.

Is it not a time for EARNEST PRAYERS for FOREIGN MISSIONS, GREAT SERMONS on FOREIGN MISSIONS, and some truly GREAT CONTRIBUTIONS to this largest and most seriously imperiled enterprise of the denomination?

J. F. LOVE, Corresponding Secretary,
Foreign Mission Board, S. B. C., Richmond, Va.

P. S.—Foreign Mission tracts including tracts on WILLS AND ANNUITIES sent free upon application.
J. F. L.

IN MEMORIAM

Rev. R. L. Bunyard

The Home-going of this faithful minister on December 9th, 1924, marked the close of another strenuous, unselfish, and useful life.

Robert Lowrey Bunyard was born at Brandon, Miss., November 10, 1863, being the youngest of five children of Mr. and Mrs. James Bunyard. His father was killed in the Battle of Atlanta; and soon his frail mother fell under the burdens of those trying times, leaving the children orphans indeed. God tempered the winds to the shorn lambs by leading his sister, Mary, to become the wife of Mr. Jesse O'Neal, thus providing a good home for the others.

The times and circumstances demanded a strenuous struggle for livelihood and for an education, but the boy, Robert, fought bravely and a good disposition won him many friends.

At fourteen he gave his heart to Jesus, and a few years later he answered a definite call to the min-

istry. Then came the call for further training. His purse was slim, but a willing mind found a way. Among other things he had learned to "cut hair" and "Uncle Bob", as the boys loved to call him, literally "cut his way" through Mississippi College, graduating there in 1894.

That same year he was ordained by his home church at Brownsville, Miss. That Fall he entered the University of Chicago for his Theological training. For two and one-half years he gave himself to this task, successfully separating the chaff from the wheat and came out clear of head and warm of heart.

In response to a call for volunteers made by the Home Mission Board of the Northern Baptist Convention, Brother Bunyard left the University to do Mission work in the Gold Camps of Colorado. He carried with him to this work his young wife, Miss Annie Catlett, of Canton, Miss., whom he married September 29, 1896. Two joyous, fruitful workers they labored together on that needy field, and only left when an attack of typhoid made it necessary. From there he went to New Lisbon, Wisconsin, where he

served faithfully and well for five years. The work was delightful, but there was ever the yearning for home and old friends; so when the call came from Hernando, Miss., he gladly accepted and came back to serve in his native state.

The record of the twenty-odd years of service in Mississippi is a quiet story of constant, loving, unselfish, constructive pastoral experience. Whether in city, village, or rural church, he put his best into his work. He only asked the privilege of serving, and this he did until Sunday, December 8th, when, while making announcements from his pulpit at Hermanville concerning the 1925 Program, he was stricken with apoplexy. He was borne by loving friends to his home at Madison Station, there to wait among his loved ones for the coming of the last sleep.

As a friend he was tender and true. As a student he was faithful in his classes, loyal to his college, and a wise counsellor among his fellow-students.

As a minister, his voice was seldom heard in our large denominational gatherings; but out where

there were hungry hearts and anxious ears he spoke warmly the blessed story of the Cross with all that it means for the soul and the life. Those who knew him best delight to testify that his daily life was indeed "a living Epistle" known and read of men.

This sketch would be incomplete without reference to his home and family. Through the years his wife proved a help-meet indeed. Four children came to bless their home. Two baby girls, Mary Lee and Catherine, went back to the Father's house and were awaiting his arrival. A devoted wife and two sons, Robert and James, are left to mourn the going of a true and loving husband and father. A nephew of Mrs. Bunyard also knew the benedictions of this home from early childhood to sturdy manhood and his heart wells with gratitude for such a privilege. Many relatives and a host of friends have mingled their tears and heart-aches with those of the stricken family, meanwhile looking up through their tears to thank God for having been blessed with such a friend, and praying that his family and themselves may press on to

THIRTY NEW BOOKS

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All phases of the great cooperative work of Southern Baptists crowded into 150 pages. This eagerly sought volume teems with facts, figures and stories that grip and thrill. So valuable, it has been adopted for the B. Y. P. U. Study Course.

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The truths of God's Word intimately applied to the problems of everyday life. Full of an understanding of divine truth tested by actual experience and delivered in a spirit of kindness and sympathy.

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INTRODUCING THE NEW TESTAMENT.

W. E. Denham. Cloth, 75c; Paper, 50c
Comprises the ripe scholarship and represents the life-long study of a man who deeply loves New Testament Scriptures. The easy, friendly title tells fully what the author proposes. A book you will want to read and also a book sought for study.

THE DEMOCRACY OF THE SAINTS.

M. E. Dodd. 75 cents
"In these first lectures under The Layne Foundation, Baptist Bible Institute, Dr. Dodd revives for this generation the discussion of a subject, dear to our fathers and of vital importance to every age. Choosing as lecture topics, the membership, the method, the message, the motive, and the Master, the author sets forth briefly and clearly the fundamental truths of Christianity as held and practiced by Baptists."

THE EDUCATIONAL FUNCTION OF THE CHURCH.

N. R. Drummond. Cloth, \$1.50
An exhaustive study of the intensive work of the church, magnifying particularly educational obligations and opportunities, and stressing in a practical way the best methods of attaining educational objectives.

DAILY VACATION BIBLE SCHOOL TEXT BOOKS. (Southern Baptist Convention Series).

Homer L. Grice. \$1.60 each; \$6.40 complete set
As general editor, Dr. Grice, who is Secretary in charge of the D. V. B. S. Department of the Sunday School Board, has had the help of Mrs. Aurora M. Shumate, writer of the First Year Beginner, Mrs. Jas. W. Wood, writer of the First Year Primary, and Mrs. Homer L. Grice, writer of the First Year Junior and First Year Intermediate. Each book contains 20 complete programs for four weeks of work, five days a week, three hours a day. The work for each theme is built around the Bible story of the day.

THE CHALLENGE OF THE COUNTRY CHURCH.

J. W. Jent. Cloth, \$1.60
Dr. Jent comes of pioneer rural ancestry; he was "raised" in the country; he taught a country school; he served as pastor of country churches; he knows country folks and believes in the country church. He is dean and professor of Applied Christianity in Oklahoma Baptist University, which serves a rural constituency.

SETTLED IN THE SANCTUARY (Ready about May 15th).

W. W. Landrum
A collection of short sermons for special occasions by one of the most versatile preachers among Southern Baptists. Out of long pastoral experience in important centers, Dr. Landrum assembles his best deliverances on subjects adapted to the requirements of services for special days and in honor of certain relationships. The topics are well chosen, the treatment is clear and suggestive, the applications are wholesome.

B. Y. P. U. YEAR BOOK FOR 1925.

L. P. Leavell. 50 cents
Presents the topics for the weekly meetings and the daily Bible readings, with comments; also blank leaves for notes on the organization of the Union and the group members.

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those attainments he wished for all
of them. Of him it might well be
said, "He walked with God and was
not, for God took him."

—Bryan Simmons.

Dr. B. N. Ward

"What are we going to do with-
out our good doctor?" is the ques-
tion now being asked by every citi-
zen of Como and vicinity.

Dr. B. N. Ward, to whom this
reference is made, died in the Mayo
Brothers Clinic on March 20th,
where he had gone for treatment.
His was a brilliant mind and he had
attained remarkable success in his
chosen profession. His ability as a
physician was widely recognized and
not often is a physician of his ca-
pabilities found outside the large
centers.

He came to Como upon the com-
pletion of his medical course and
internship; more than twenty years
ago, and soon established himself in
the confidence of the people and
built up a large practice.

He became a Christian early in
life, uniting with the Baptist Church
at Carthage, Miss., where he was
reared. At the time of his death

he was a consistent member of the
church at Como.

When he faced the inevitable re-
sult of his affliction he calmly ex-
pressed himself perfectly resigned
to the will of God. The largest
funeral procession that ever assem-
bled in Como followed his remains
last Monday afternoon to beautiful
Friendship Cemetery after services
conducted by his former pastor,

—Walton E. Lee,
Como, Miss.

Obituary

Whereas, Almighty God, in His
superior wisdom, has seen fit to call
from earth to heaven our beloved
brother, R. F. Farr, from his earth-
ly field of labors to another sphere
of beauty, glory and where troubles
cease, we, the Men's Bible Class of
the First Baptist Church of Natchez,
of which our deceased brother was a
faithful and useful member, and
from whose Godly life and walk was
an inspiration to us all;

And whereas, We and each of us
composing said Bible Class feel that
some expression of our regard for
and our admiration for his Godly life
should be placed in enduring form

on the records of this Class, Now

Therefore, Be it Resolved by the
Men's Bible Class of the First Bap-
tist Church of Natchez, That we do
hereby recognize that it was the
Will of God to which we reverently
and humbly bow, that Brother Farr
should be taken from our midst and
feel that our loss is his gain.

Resolved 2nd, That in the death
of Brother Farr we feel our loss
deeply, we miss his kindly face and
modest, gentle influence so unosten-
taneously bestowed, as a Christian
gentleman of unblemished character,
and an humble follower of our Lord
and Master, Jesus Christ.

Resolved 3rd, That we tender to
his bereaved family our deepest
sympathy in their distress and of-
fer, as the only consolation given
to us, to offer, our love, sympathy
and grief at their irreparable loss
and, ask God's blessing upon them,
ever remembering that it is not for
us to complain but to humbly sub-
mit to the Divine Will of the Father
of us all and in response to this
great affliction, find comfort in the
words, "Thy Will be done" and "He
doeth all things well".

Respectfully submitted,

W. R. Goynes,
G. M. Dunn,
E. R. Ratcliff,
Committee.

Mrs. B. F. Allbritton

Our beloved sister, Mrs. B. F. All-
britton, departed this life April 6th,
for her eternal rest. Sister Allbrit-
ton was Miss Mary Ann Harper be-
fore her marriage. Fifty-five years
ago she and Brother Frank Allbrit-
ton were united in marriage. To
this union there were born eight
children. Surviving her are her aged
husband, Uncle Frank of D'Lo, Mis-
sissippi, and four children: Mr.
Lawrence Allbritton, Frank Allbrit-
ton, Mrs. Pearl Kelly of Odessa, Ar-
kansas, and Mrs. Kate Bahm of
D'Lo, Mississippi.

Mrs. Allbritton was one of D'Lo's
truest spirits. In her going her
loved ones have lost a true wife, a
loving and gentle mother, a kind
and generous friend and the church
a consistent and devoted member.
In the memory of this good woman,
her children and friends have a her-
itage. She was one of the sweetest
Christians the writer has ever
known.

—Her Pastor.

Sunday School
Convention Year

THIRTY NEW BOOKS Published by Baptist Sunday School Board During the Convention Year

THE BOOKS OF THE BIBLE. Hight C. Moore.

Cloth, 60c; Paper, 40c

A manual especially designed for those desiring an elementary
course in the study of the Bible by books. Gives a few leading
facts about each book with a glimpse of its background and a
concise summary of its contents.

POINTS FOR EMPHASIS FOR 1925.

Hight C. Moore. Keratol, 35c

One of the very best vest-pocket commentaries obtainable on
International Sunday School Lessons. Improved Uniform
Series for 1925.

THE NEWSPAPER AND RELIGIOUS PUBLICITY.

R. B. Niese. \$1.25

The author, news editor of the Tennessean, Nashville, and an
active Baptist layman, maintains the position that the daily
press is eager for religious news and that the relatively small
space given to religious items is due to the failure of workers
properly to report the news. The volume, therefore, becomes
a sort of guide for those who would become reporters of re-
ligious news. In the language of a sympathetic expert, Mr.
Niese informs, advises, instructs.

THE COUNTRY PREACHER. Jeff D. Ray. \$1.25

This volume is a sympathetic estimate of the country preacher,
his achievements and deficiencies, and a strong statement of
the challenge which the country church presents to the most
capable talent among us. The treatment is thoroughly prac-
tical and offers concrete suggestions on equipment, rural life
programs and community service.

HOLY PLACES AND PRECIOUS PROMISES.

L. R. Scarborough. Cloth, \$1.60

"My purpose is to lead you from the places dear to all Chris-
tian hearts to the dearer and more precious doctrines gather-
ing about these places." The author fully achieves his purpose
in this gripping volume. Twenty-eight illustrations from
original photographs lend attractiveness to the text.

CHRIST'S MILITANT KINGDOM.

L. R. Scarborough. Cloth, \$1.60

A striking portrayal of the Kingdom of Christ as a conquering
power before which evil must disappear—a living reality
among men that is moving on to sure and complete victory
and the glorious consummation prophesied in Scripture.

A SEARCH FOR SOULS.

L. R. Scarborough. Cloth, 75c; Paper, 50c

A book for which many have been long waiting. Written in
the author's best style, it carries a distinct flavor of gospel
life and appeal, and reflects the author's long and successful
career as a winner of souls.

A STUDY OF THE KINGDOM. T. P. Stafford. \$1.60

Dr. Stafford is one of our most thoughtful theologians. He is
more than thoughtful; he is clear, logical and convincing. This
volume is a study of the Kingdom, its meaning, nature, mem-
bership and function. The reader will find more than that in
the volume, and perhaps the most impressive and helpful in-
fluence of the book will prove to be the emphasis upon the
reality of the spirit.

THE PASTOR BELOVED. Gilbert T. Stephenson. \$1.00

A study of the pastoral office, based upon the distinguished
service of Dr. Henry Brown of Winston-Salem, North Caro-
lina. The secret of a long pastorate, the joys of intimate
Christian fellowship, the rewards of a faithful minister of
Jesus Christ—these are stressed in such a way as to inspire
preachers young and old with the dignity and influence of the
local pastorate.

INTRODUCING THE OLD TESTAMENT.

J. B. Tidwell. Cloth, 75c; Paper, 50c

The Old Testament is now a storm center. Efforts are being
made to discredit it and destroy it. The Bible is one book; when
the Old Testament goes the Bible goes. Dr. Tidwell does not
evade the questions which are everywhere raised and discussed.
On the other hand, he does not offer a polemic in defense of
the Old Testament. He does exactly what his title proposes,
he introduces the Old Testament, with the confidence that full
acquaintance is all that is needed to establish lasting ties.

LOOKING TOWARD THE HEIGHTS.

O. C. S. Wallace. \$1.60

The cultured pastor of Eutaw Place Baptist Church, Baltimore,
opens his heart to students. These sermons were delivered
before the College of William and Mary. They are thoughtful,
intellectual, spiritual; they made a wonderful impression on an
exacting and cultured audience. One rejoices that the pure
gospel, preached in love and power, loses none of its appeal
before supposedly thoughtless youth and reputedly intellectual
highbrows.

THE HEART OF GOD. W. W. Weeks. Cloth, \$1.50

Dr. Weeks presents the old gospel in simplicity and beauty.
Strong in spiritual grasp, rich in illustrative material, elegant
in literary expression, this volume will take high rank in the
field of sermonic literature.

TEACHERS THAT TEACH. Amos R. Wells.

Cloth, 75c; Paper, 50c

More than a tasty tonic—it's a veritable dynamic for teachers.
In most delightful and convincing language, the author tells
not only how to prepare the lesson, but how to teach it. Better
still, there's an indefinable something in his message that stirs
your heart and makes you long to be a real teacher.

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RENEWAL OF HOSTILITIES IN HONAN

Kaifeng, March 1.—This province was just beginning to take a long breath, but it is cut short by fighting between the man appointed by Peking and another general who is seeking the governorship of the province. The rapid movement of troops to the west has made the people here very apprehensive. No very definite information as to the progress of the fighting can be obtained. The first train load of wounded came in two days ago. A number of troop trains have been dispatched out today, some carrying as many as forty cars. These cars are of every description and represent all the railroads in north China. Train service was just beginning to improve, and now comes this war.

The paper bills issued by the Bank of Honan are not wanted by any one. There is no coal obtainable for the Chinese kitchen stoves, flour is purchased with great difficulty, so all of these things add to the confusion. Many of the soldiers were happy in their lot until the actual fighting started. One of the Christians came in yesterday asking that I seek to secure a leave of absence for his nephew. The boy wishes to get out of the army now. I told him that I expected half of the army would like to return home for a few days just at this time.

The Hsiang Kueh Ssu, the most famous temple in Kaifeng, was the scene of much excitement on yesterday. A soldier shot and killed

an officer. It seems that several days ago, the officer was sitting listening to a story-teller. He was dressed in citizen's clothes, so the soldier thought that he was an ordinary citizen. The soldier rather roughly demanded the chair and when he was refused, he threatened to shoot the man, little suspecting that he was an officer. The officer produced his credentials and the soldier prostrated himself on the ground begging the pardon of the officer. He refused to tell his name or the company to which he belonged. After abusing him considerably the officer allowed him to get up and leave. The next day the two happened to meet in the same place and the soldier without a word drew his pistol and shot the officer. The bullet entered through the face and penetrated the skull. Snatching the dying man's pistol, the soldier turned and fled. No one dared to try to stop him, but today a gruesome head hangs upon the wall where all may see. This happened within a stone's throw of our home.

Yet in spite of these troublous times, people are coming in large numbers to hear the gospel story. I preached to a great crowd of eager listeners this morning.

—I. D. Eavanson.

LIBERTY

The church at Liberty, G. W. Riley, pastor, has been enjoying a series of Bible study lessons. The pastor led the study of the books of John and What Baptists Believe. They are now studying the book of

Romans.

Recently they spent a week in a Bible study course with Dr. E. K. Cox of Gloster teaching his book on Stewardship, Mrs. Toler of Gloster

and Miss Slaughter of Jackson teaching classes on Missions.

The women of the church are engaged in special Bible study the year round.

The Trustees of
Mississippi Baptist Hospital

and

The Graduating Class
of 1925

requests the honor of your presence
at the

Commencement Exercises

Monday evening, May the eleventh
nineteen twenty five

at eight o'clock

First Baptist Church
Jackson, Miss.

RECEPTION
MONDAY AFTERNOON
2:00 TO 5:00 O'CLOCK
AT THE HOSPITAL

EDUCATIONAL DEEDS AND NEEDS

- DEED I. \$28,000,000 For Buildings and Endowment in the Past Ten Years
NEED I. \$40,000,000 To Meet Needs in Next Ten Years
DEED II. When Baptists Were Poor They Gave To Establish Schools
NEED II. Now We Need Large Gifts From Many of Our Rich Members
DEED III. Standardizing Our Colleges Demands More Highly Trained Teachers
NEED III. The Education Board Needs Funds To Aid Graduate Students

SOUTHERN BAPTIST ASSEMBLY

DEED—The Education Board of the Southern Baptist Convention owns property at Ridgecrest valued at \$400,000

NEED—We need, in order to Capitalize Recreation for Christ:

New Hotel, Auditorium, and other Buildings, costing \$250,000.

THIS SUMMER ASSEMBLY—June 16-Sept. 1.
We Will Feature—

1. Every good cause of Baptists.
 2. Good music and entertainment.
 3. Tennis, Swimming, Mountain Climbing, etc.
- For information and reservations write Rev. R. F. Staples, Ridgecrest, N. C.

INDIAN SCHOOL AND ORPHANAGE

DEED—The Education Board of the Southern Baptist Convention owns Property near Okmulgee, Okla., worth \$75,000, free of debt.

NEED—We need furniture, linen and other equipment to care for 100 additional Indian boys and girls who want to come next session.

We need 50 Aid Funds of \$50.00 each to help worthy Indian boys and girls prepare for leadership among their own people. Y. W. A. Societies, S. S. classes and other organizations might give these.

For information write Education Board.

EDUCATION BOARD, S. B. C.

J. W. Cammack
Cor. Sec.

1214 AGE-HERALD BUILDING
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